

A
WARNING
TO
BACKSLIDERS:
OR, A
DISCOVERY
FOR THE
RECOVERY
OF
FALLEN ONES.

Delivered in a Sermon at *Pauls*,
before the Right Honorable, the Lord
Major and Aldermen of the City of
LONDON.

By *RALPH VENNING*.

*Hof. 2. 7. Then shall she say, I will go and
return to my first husband, for then was
it better with me, than now.*

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WARRING

TO

DISCOVERY

TO

OF

THE

WARRING

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TO

To the Right Honourable
THOMAS VINER,
LORD MAJOR:

AND THE
RIGHT WORSHIPFUL,

THE
ALDERMEN
of the City of **LONDON.**

Honourable and Honour'd,

Hope it will not be imput-
ed to me as a crime, that
I did all I could to keep
this Sermon from the
Press, not fearing that it
would do any hurt; but rather that it
might do little, if any good, in this hard,
very hard-hearted age. But seeing it
bath pleased (I think I may without of-
fence say) God and you to call it to re-
membrance, some moneths after it was
preacht, I could not but obey your Or-
der, in giving you that which you cal-
led for, viz. the Sermon, and not a-
nother thing. For indeed, having ob-

The Epistle

served some books frontispie'd with a Sermon preacht at PAUL's, which (as 'tis said of Sir Francis Drake's Ship) had nothing left (not a plank nor rib) but the very name thereof; I durst not (and I hope none will think it a too nice and a needlesse scruple of conscience, that I say) I durst not give you that to read which you did not hear. You have the same things and words, with no more variation then, nor indeed so much as the necessary, very necessary difference, that is to be put between pen and tongue, required.

If it be estimated by the seasonableness of it, it will (as it seems you judge) be beautiful; and I hope that it will not be the less acceptable, nor the more successfull, for being plain: for I profess (to prevent all exceptions to be made against it on that account) that it hath more of heart then Art, and of affection, then affectation. The time would not give me leave to usher it in with any Preface,

nor

Dedicatory.

not to close it with any Oratorious insinuations ; nor is it (I think) fit to do it now, on the grounds fore-mentioned.

Homely, yet I hope wholesom, as it is, let it go ; and the blessing of God go along with it. The less man appears in it, The more God may appear by it. If it may bring some glory to his Name, by engaging any to remember either from whence they should not fall, and so to stand fast ; or any to remember from whence they have fallen, and so to return, I shall be glad though my Name suffer by it, as I believe in some mens esteems it will. But not to trouble you any longer with such things, nor to enlarge this Porch beyond the proportion allowable, I shall instead of speaking to you, speak to God for you.

I do heartily beseech Almighty God, that that City (over which God hath made you Overseers) may never become an harlot, that it may never be said of it, It hath lost its first love, and left its first works. It was full of judge-

The Epistle, &c.

judgement, righteousness *did* lodge
in it, but now murderers. That its
silver may never become *dross*, nor
its *wine* be mixt with *water*; that its
Princes may never be *rebellious*, nor
companions of *thieves*; that none of
them may love gifts, nor follow af-
ter rewards; that, *Oh that it may ne-
ver be said*, they judge not the fa-
therless, nor doth the cause of the
widow come before them; *Lest the
Lord of Hosts, the mighty One of Israel
should say*, Ah, I will ease me of mine
adversaries, and avenge me of mine
enemies. *The good Lord rather turn
his hand*, and purely purge away the
dross, and take away the tin, and make
Judges as at the first, and coun-
sellors as at the beginning, *that she
may be called* the City of righteous-
ness, the faithful City; *and for these
things*, the beauty and the glory of
the whole Earth. *Thus*, honourable
and honoured, *is the hearty prayer of*

March 1654.

Your humble servant,

RALPH FENNING.



A
WARNING
TO
BACK-SLIDERS.

OR
A Discovery for the Recovery of *Fallen Ones.*

Let him that hath an ear, to heare, heare what the Spirit saith to the Angel of the Church of Ephesus.

Revel. 2. 5.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and I will remove thy Candlestick out of his place, except thou repent.

IN this Epistle you have these three parts.

1. *The superscription, by way of Preface, and Introduction, in verse 1.*

2. You have the Contents of the Epistle

A Warning to
in the five following verses; wherein you
have;

1. A commendation in the 2, 3,
and 6 verses.
2. An exception, which implies
a reproof, v. 4.
3. An exhortation in the Text,
v. 5.

3. The third Branch of the Epistle,
viz. the *Epilogue* or conclusion of it, v. 7:
He that hath an eare, let him hear what
the Spirit saith to the Churches. *That*
which is written to one, is spoken to all.

My Text falls among the Contents of
the Epistle, and is the third part thereof,
viz. the Exhortation backt with a threat-
ning.

In the Exhortation you have 3. things
required.

1. A sight and sense of their sinne;
*Remember therefore from whence
thou art fallen.*
2. A repentance for their sin; *Re-
member, and repent.*
3. A returning from their sin; *Do
the first works:*

The Threatning hath these 3. things
in it.

1. The certainty of Christs com-
ing; *i will come.*
2. The

2. The suddenesse of his coming ; *I will come quickly.*

3. The end of his coming ; *I will remove thy candlestick out of his place, unless thou repent.*

I shall very briefly touch a few general Observations, which the context and the Text do afford us, and then come closer to the words:

The first Observation is this, That God takes special notice, and keeps an exact account of all our doings, be they good, or be they bad ; (' I know thy works, viz. what they were, and what they are.) God hath his books of Remembrance written, according to which he will judge the world ; for he will bring every work to judgement, with every secret thing, whether it be good or evil ; *I know thy works, &c.*

2. *Obs.* That persons may be prais'd to their dispraise : they may be commended to their discommendation ; *I know thy works, but, or neverthelesse.*

A mans praise is ever the less, when he is prais'd with a *Neverthelesse*. To commend with a *but*, is but to discommend. To say, such a man, *was* a meek man, *was* an humble man, *was* an holy man, is not a praise.

a praise, but a dispraise; you did runne well, who hindred you? such an one was good, but *quantum mutatus ab illo?* the man is not what he was. Praises with exceptions are little better then disparagements. *Nevertheless, &c.*

3. *Obs.* The good we have done will not excuse the bad we do do; God will not put the good in one balance, and the bad in another, & make the allowances of the bad for the goods sake; No, its no excuse at all to *Ephesus*, that she had laboured, and that she had wrought, when it can be said, *I have against thee*, and *thou hast left thy first works*. Former fruitfulness will be no excuse for present barrenness; former industry will not plead for any mans present idleness; a good beginning will never make amends for a bad end. If the latter end be worse then the beginning, it had been better for them they had never known the way of righteousness, then when they have known it, to depart from the holy commandment. *I have against thee, &c.*

4. *Obs.* That when love decays, our works decay; he layes all upon this. *Thou hast left thy first love*. As is our love of God, such will be our obedience unto God.

God. If our love be quick and lively, our life will be full of good works; but if once love decline, works will decay; for faith is self-worked by love; *Thou hast left thy first love.*

5. *Obs.* That God doth not strike without warning. God doth not surprize his creatures, nor fall upon them at unawares, but he gives them notice of his coming, before he comes; and he admonisheth before he threatens. *Remember, (saith he) or else I will come.* God doth not take advantage against poor sinners, nor deale with them according to their iniquities; for then, who could stand? but God, though he may use his Sword, will yet use his Word, and therefore gives them notice before-hand; and this is the very reason given by *Peter*, why God makes not haste to destroy the world, because *(saith he)* God is long suffering, not willing that any should perish, but that all should come to repentance; *Repent, or else I will come, &c.*

6. *Obs.* If Gods admonitions doe not take with us, Gods threatnings will certainly take hold of us; if we doe not hear his Word, we shall undoubtedly feel his Sword; if you do not repent, *I will*
(with the

without doubt certainly I will come, and remove thy candlestick, &c.

I shall mention no more as to the general, only give you four other observations from the Text, and then single out one of them to speak unto.

The first is this.

1. That to remember from whence we are fallen, is a very great help to our recovery; To remember from whence we are fallen, doth very much conduce to our recovery; 'tis like going into ones native aire, when in a consumption: Remember, &c.

2. God doth not only require that we should remember from whence we are fallen, but he also requires that we should repent for falling: Remember, and repent.

3. God doth not only require that we should repent for sin, but he also requires that we should repent from sinne, and do the first works. Repentance is to be not only for dead works, but from dead works: To repent without reformation is a contradiction, and whosoever (as one quotes from Tertullian) repents with a contradiction, shall be pardoned with a contradiction: to repent and continue
in

Back-sliders.

in sin, is repentance with a contradiction ; to be pardon'd and goe to hell, is a pardon with a contradiction ; such repentance, such pardon ; *Do then the first works.*

4. If Backsliders do not remember, and repent, and reform, their doom will be sad at the coming of Christ. He will come, but to their cost and torment, for he will take away their candlestick, and cast them into utter darknesse ; *Else I will come, &c.*

The first of these four is the Proposition which I shall speak unto, *viz.* That for a people to remember from whence they are fallen, doth very much conduce to their recovery and restauration: In the handling whereof, I shall shew,

1. What it is to remember.
2. That to remember doth conduce to recovery.
3. How remembring from whence we are fallen, doth conduce to recovery.

To the first, *viz.* what it is to remember. The word hath three significations ; each and every of which do's very well suit with what is intended in the Text.

1. To

1. *To remember*, is to call to mind that which we had forgotten, which we had let slip out of our memory. And so it is used in *Matth. 26. 25.* *When the Cook crew, Peter remembered the words of Jesus,* (and that very remembrance engaged him to repent; For he went out and wept bitterly.) *He remembered the words of Jesus*, that is, he called to minde what Jesus had told him, and he had forgotten, viz, that before the Cook crew, he should deny him thrice. So then, to call to mind that which we once were, and to look back upon that which we once did, and from which we are now fallen, is useful for our recovery and restoration to that state.

2. *To remember*, signifies to meditate upon; Now meditation is a thinking of a thing over & over, again & again; 'tis the fixing and setting of the thoughts upon such or such a subject. So 'tis us'd in *Psal 63. 6.* *I remember thee upon my bed*, (and presently adds, as an explanation of his meaning) *and meditate of thee in the night-watches*. So that, to remember is not barely to call a thing to mind, but to keep it in minde, to revolve it over and over. So *John 15. 20.* Christ charges them

them to remember these words, *viz.* That the disciple is not above his Master. To remember, that is, to think often of, and muse much upon those words; Now thus a settled meditation upon, and keeping in minde the thoughts of what we once were, and what we once did, and what we once had, and from all which we are now fallen, doth very much conduce to the re-instating of us into that condition.

3. There is yet an higher degree of meaning in the word; and that is, as it signifies to lay to heart; not only to call to minde, and keep in minde, but to lay to heart; Remember from whence thou art fallen; that is, lay it to heart, be seriously and tenderly affected with it; for that's the laying of a thing to heart. According to this sense you have the word us'd *Wisd 57. 11. Thou hast not remembered; nor laid it to thine heart.* And in the *Demonstrations*, chap. 3. v. 19, 20. 'tis very pathetically and feelingly express'd; Remembering mine affliction and my misery, the sorrow and the gall, my foul heart hath been still in remembrance, and is humbled in me. This is that which our remembrance is to reach unto, *viz.* to an-humbling, to an heart.

heart-afflicting, yea, to an heart-afflicting, for our being fallen; and thus to remember doth exceedingly conduce to our recovery; and that it doth so, is the second thing which I am to prove.

And this I prove by two irreprovable witnesses.

1. Gods own Testimony.
2. The experience of fallen ones, or Backsliders themselves.

1. God himself, who is truth, speaks the truth; and cannot lie, tells us to much in *Jerem. 8. 5, 6.* *Why when is this people of Jerusalem slidden back with a perpetual back-sliding? they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright; no man repented him of his wickedness, saying, What have I done?*

As much as if he had said, How come it to passe? what's the reason? why is it that no man repented him of his wickedness? 'Tis, saith he, because no man asked himself, *What he had done?* no man remembered from whence he was fallen: no man did so much as consider his wayes, nor cast an eye back upon his former conversation; No man said, *what have I done?* This remembering is a re-

flex act, 'tis a kinde of *catechizing* the soule, putting queries to a mans heart: Now saith he, there is no man doth this, they call not to minde, nor lay to heart their backslidings. *They that mind not what they have done, are not like to mind what they should do.* The summe of it amounts to this, that if men did but remember from whence they were fallen; 'twere scarce possible but they should repent, return and do their first works.

2. *Besides Gods Testimony*, you shall have another to second it, (that out of the mouth of two witnesses this word may be establisht) and that is, the experience of backsliders or fallen ones. That in *Hos. 2. 7.* is a pregnant instance: *Then shall she say, I will go and returne to my first husband; Why so? ask you, why? there is good reason for it; For then it was better with me then now.*

Here you see that calling to mind from whence she was fallen, engaged her to return; *I will returne, for it was better, &c.* Goe where we will, we shall never speed so well as in walking with God; and if he decline his way, and go out of his paths, we shall never be at ease till we returne again.

It will never be so well as it was at first till we come to our first Husband; *It was better then, then now.*

Another experience as evidentiall as the former, you have from the Prodigall, *Luke 15.* who, saith the Text, *When he came to himselfe,* (Mark that) *when he came to himselfe;* the man was not himselfe before; sinne besets men, it darkens and dulls their understandings, that a man is not a man, but is beside himselfe; *But when he came to himselfe, he quickly went from himselfe unto his Father;* when he called to minde what he once had in his fathers house, when he remembered his former state, and compar'd his past with his present condition, now saith he, *I will arise and go to my Father;* when he remembered from whence he was fallen, he repented, &c.

A third, and no lesse famous an experience you have of this in *Psalms 119:59.* *I bethought me,* saith he, *of my wayes, and turned my feet unto thy Testimonies:* He speaks the language of a man that has been wandering, that had gone out of his way, and turned aside to by paths, but at last is at a stand, and makes an halt, and then bethought himselfe: *I began*

saith he, to call to minde whence I came, whither I was going, and where I was; and finding that I was not right, but was fallen; I fac'd about and turned *my feete unto thy testimonies.*

Thus you see the truth clearly evinced, That remembring from whence we are fallen, doth very much conduce to our recovery.

The third thing which I have to doe, is to shew you how remembring from whence we are fallen, doth help us to returne, what kinde of influence it hath upon our hearts; or what are the things which it makes use of to engage us to returne.

It works upon us these three wayes.

It works { 1. *By way of shame.*
2. *By way of fear.*
3. *By way of ingenuity.*

1. The remembring from whence we are fallen, works upon us by making use of that *shame* and *shamefacednesse* which is in man. Man (if not hardened by sinne) is a modest creature, and will blush at a fault when he sees it; Now when he comes to remember what he once was, and now is not; and what he once did, and now doth not; what he once enjoyed, and

is now deprived thereof, the man is ashamed, and bethinks himselfe to returne for very shame.

You know when a man hath had the name and fame of a valiant man, and shall now be reputed, and reported a coward, he will need no other Spur then shame for the quickening of him, to approve himselfe a man, that may recover his first honour.

Shame hath a very great influence on men, and truly (*as the Proverb saith*) past shame, and past goodnesse.

But if a man retain his modesty, and do not get a brazen forehead, a whores face, or a brow of brass, there's more then hopes of his recovery, when ever he remembers from whence he is fallen.

This needs no clearing, 'tis so cleare, yet take a proof of it from *Ezek. 16.* towards the latter end, *v. 61. Then thou shalt remember thy wayes; pray mark it, Then thou shalt remember thy wayes; and what then? Thou shalt be ashamed.*

So also, *v. 63. That thou mayest remember, and be confounded and never open thy mouth any more, because of thy shame, when I am pacified towards thee: Mark it, shame even after I am pacified; shame after reconciliation*

conciliation; after God remembers his Covenant, it will become us to remember our ways, which have not been good, and that with shame. In v. 60. saith he, *I will remember my Covenant*, and v. 61. *Then shalt thou remember thy waies.*

Now the shame ariseth upon this account, that a man should fall from that duty; that love and service from which he hath no reason, nor shadow, nor pretence of reason to fall. *Tis the most unreasonable thing in the world to sinne against God*; and if a man be asked why he sins? he must bee forever speechlesse, that is, silent, not having any reason to give, any thing to say, why he should depart from God.

Thus God disputes it with backsliding Israel, Jer. 2. Thus saith the Lord, *What iniquity have your fathers found in me, that they are gone farre from me, and have walked after vanity?* As if God had said, *What evill have I done?* or Christ said, *For which of my good works do you stone me? what have you to say to my charge? what occasion have I given you that you should not love me now as at the first? what reason can you produce for your Apostasie,*
and

and for your falling from your first love ? am not I as lovely as ever, and as loving as ever ? for so God reasons with them in the latter end of that Chapter : *O generation, Oh vile, foolish, reasonlesse generation, see the word of the Lord, gainsay it if you can ; have I been a wilderness unto Israel, or a land of darkness ? If so, you have some occasion to revolt and turne away backward, but if not, wherefore then say my people, what reason have my people to say, We will come no more to thee ? Oh ! what a shamefull thing (saith God) is this, that a people should goe from a God that never did them hurt, but good all their dayes ? A God, who when they wanted bread, fed them ; when they wanted water smote the rock, and gave them drinke : He was no wilderness to them in the wilderness : While they were in a barren land, God was fruitfulnesse to them : he rained Manna from Heaven, and fed them with Angels food, and gave them honey out of the Rocke, &c*

Now after this expostulation, when a man reflecting upon himselfe, shall looke back upon, and reade over his wayes

wayes, and then finde I had no reason to break the holy, iust and good commandments of my God; I can give God no account why I should returne to folly, why I should look after vanity, *lying vanities*, why I should forsake my first love; What followes hereupon, but shame and blushing? so that for very shame, the man repents and returnes to do his first works.

2. Remembring from whence we are fallen, workes upon us *by way of feare*. There is in man a feare when he hath committed evil; fear falls upon him, and the man is afraid, lest the iniquity of his heels should overtake him. You know, that no sooner had *Adam* sinned, but the man was afraid, and hid himselfe for fear. No sooner had *Cain* sinned, but *Cain* was afraide, and presently his countenance fell. *When men fall, their countenance and their courage falls.* When once men remember from whence they are fallen, they feare lest threathings should take hold of them, and are afraid lest God should reward them according to their iniquities.

God shakes his rodde over backsliders,

and threatens them, that if they do not come to him, *he will come &c.* If they come not to him for their safety, he will come to them for their ruine. Now *very feare*, lest the wrath and damnation which God hath denounced against sinners, should fall upon them, and be their portion, *very feare* (I say) engages them to returne,

And my beloved, God doth allow in us this Principle of feare; none of the faculties or affections of man are extinguished, but all made use of in working man God-ward; God doth not onely make use of a mans modesty, and love, and ingenuity, but he makes use also of that fearfullnesse that is in man; and therefore you shall finde that Christ himselfe (*surely not for nought*) gives this rule to his own Disciples: *Fear not him that can kill onely the body, but fear him that can take soul and body and throw them into hell, I say unto you, Feare him.* And as the Apostle saith, so may I. *Knowing the terror of the Lord, we perswade men*; Knowing what a dreadfull thing tis to fall into the hands of the living God, we perswade men to remember from whence they are fallen, and to repent,

3. But then thirdly, remembering from whence we are fallen, works upon our ingenuity too. Man is a very docible and teachable creature, and is exceedingly wrought upon by courtesies and kindneses. Now when a soul sees that God doth not only threaten him in case he do not come in, that he shall be damned; but also promises him in case he do come in, that he shall be welcome, that he shall be served; this so works upon mans ingenuity, that he cannot finde it in his heart to stand it out against such a God.

A God of love and kindness, who promises all the entertainment that love can make for poor souls; and, *Oh Lord, how sweet will that be!*

God deals not with man after the manner of men, *Jer. 3. 1. They say (saith God), If a man put away his wife, and she goe from him, and become another mans, shall he returne againe? No, say they, by no means; But I say, Thou, and though thou hast played the harlot with many lovers, yet come, and welcome to me, saith the Lord.*

Now what soule can finde in its heart, when God saith, *Come and I will pardon all thy backslidings, I wil forgive all*

all thine iniquities, I will entertain thee, and remember thy sin no more, thou shalt never hear of it again, I will never upbraid thee with falling from thy first love, if thou wilt return and make thine abode with me: *What soule, I say, can look God in the face, and turne his back upon that face, that lovely and smiling, love-looking face? Who can do it?*

I remember a very notable instance of this ingenuity in *Saul* towards *David*; it's a place worth your turning to it, to read and observe it, *1 Sam. 24*. You know that *David* had an advantage against *Saul*, and could have cut off his head, but *David* cuts off only the lap of his garment, to let *Saul* know that he could (for it was in his power to) have done more; Now, said *David*. Behold, this day thine eyes (sufficient witnesses) have seen how the Lord had delivered thee into mine hands, and some had me kill thee (would I have observed the opportunity of providence, or attended to counsell I had slain thee) but mine eye spared thee (whose eye spared not me) and I said, I will not put forth mine hand against my Lord (though my Lord hath put forth his hand against me.) Moreover my Father, (if thou doubt it) see, you see the

skin

skirt of thy Robe in my hand, for in that I cut off the skirt of thy Robe, and killed thee not; know thou and see (for 'tis undeniably true) that there is no transgression in my hand, that I have not sinned, (as 'tis charged upon me, as if I sought not onely the Crown, but the Kings life, that I might have his head, and then the Crowne,) and if not, *Why*, Oh why huntest thou my soule, i. e. my life, to take it? Here is Davids plea. Let us now see the issue and successe therof, vers. 16. It came to passe, when David had made an end of speaking these words, that Saul (melting and weeping) said, Is this thy voice, my sonne (O my Son) David, and Saul lift up his voice and wept, and he said, (yea and had cause to say) to David, Thou art more righteous then I: (and he proves it clearly thus,) For thou hast rewarded me good, whereas I rewarded thee evill, and thou hast (demonstratively) shewed this day, that thou hast dealt well with me; forasmuch as when the Lord had delivered me into thine hand, thou didst not kill me; (which he wondred at upon this account) if a man finde his enemy, wil he let him go well away? Oh no, and at last, saith the Text, Saul went home; Saul scorned to be so base to hunt after David.

Dauids life any more; No, but *Saul went home*. Why now here is the case, the very case (my beloved) we are all every one of us a backslidden man, that's fallen into the hands of God; he might have cut off our heads, but (*Oh mercy!*) he only cuts off the skirt of our garments, and when he hath done, he shewes it us, and then asks us, Oh ye sinners, *ye sinners*, how can ye hunt after my Glory? how can ye hunt after my Name? how can ye breake my holy Commandements? with what face dare yee doe these things?

Now I say very ingenuity makes the soule to cry out as *Saul* did, is this thy voyce, Oh my God? *is this thy voyce?* have I (*alas, I have*) done wickedly, I will do so no more; LORD, *I will go home*, will hunt after thy Name and thy Glory no more; for thou (*Oh Lord!*) thought thou didst find me thine enemy, yet didst thou let me go well away. Oh, faith ingenuity, shall I now be an enemy to the God that hath been a friend to me? God forbid. Ah no, *I will go home*.

Take but one instance of this overcoming consideration, wherein you shall see backsliders returning upon this very account

count

count, in *Jer. 3. 22.* *Returne, ye backsliding children,* saith the Lord, *and I will heal your backsliding;* What followes hereupon? *Behold we come unto thee, Oh Lord, our God.* What ingenuity (if any left) can stand it out against such sweete invitations? such not only alluring, but securing promises? surely none. *Behold, we come.*

Thus much or thus little may suffice concerning the Doctrinall part, to have shewen you, That remembring or calling to minde from whence we are fallen, doth very much conduce to our recovery, and how it doth it by working upon our Modesty, Fear and ingenuity. *What remains now?*

But to beseech every one to remember whence ye are fallen, for we are all fallen short of the glory of God. And here we might take on occasion to look as farre back as *Paradise*, and to view that innocent state wherein man once stood, and there also to take an account how well it was with man then, when he stood before God, having no cloathing but his innocency, and therefore needed not to be ashamed though naked; *no sinne, no shame.*

Cer.

Certainly, *my beloved*, it is not with us, *alas, it is not with us*, our blushing tells us that it is not with us, as when we came out of the hands of God; Our feare also tells us, that it is not with us as when God made us; if God should come to us as he did to *Adam*, and say, *Adam, where art thou?* where art thou, O man? I am afraid that he would find (*as well as make*) us afraid; he would finde us running behinde the trees of the garden to shelter our selves, and say, *I heard thy voice, and was afraid.*

Now I say, let us call to minde from whence we are fallen, for we are all Renegadoes, we are all degenerated, we are all flidden backe, and fallen down into a lumpish, earthly condition; *Oh let us look back again to Paradise*, and let our eyes affect our hearts, that we may be re-instated into a better Paradise, even into the second *Adam*, the Lord Christ from heaven, heavenly; Theres no way to Paradise but by Christ; *This day shall thou be with me in Paradise*; Be with me, mark that; when a man is with Christ, (*that I may allude*) he is then in Paradise, then truly in happinesse. *That day wherein Christ comes to a mans house, salvation*

When comes to a man; and that day that
a man comes to Christ, he comes to salvari-

Oh, let us long to be dissolved in this
wale, to die to our sins, that we may live
with Christ; that we again enjoy that old
acquaintance which man had with God
before he sinned, before shame, and before
fear seized upon our hearts.

But seeing this is not the direct mean-
ing, import, or scope of this place, I shall
pass it by, having given it this touch by
the way.

This word properly relates to us as we
have pretended to look heaven-ward a-
gain, by having an eye to Christ, making
a profession of the name and fear of God:
and that which it calls upon us for, is to
consider whether it be with us as at first,
whether it be with us as in the dayes of
our youth, when we came in to God in
the beginning of our dayes. Let us looke
back a little, and remember from whence
we are fallen; for I am afraid it will be
made appear that we are fallen not only
short of God, (for that we are at best) but
short of our selves; we are not as we were,
we do not do as we did, it is not with us
as in moneths past.

Now

Now that you may know whether
wherein you are fallen, and so remember
as to repent, and doe the first works;
shall shew you what Christians are
their first coming in, & conuersion
God; I shall draw the picture of their life
though not to the life, and set before you
some of their frames and works at first.
There are ten things which I shall com-
mend to your consideration, with my pray-
er to God that they may conduce to recovery.

The first thing is this.

First, That at the first, Professors looked
more after goodness, then after greatness;
they minded more the beautifying of their
souls, then the adorning of their bodies;
they minded more eternity and the thing
thereof, then they did time & the thing
thereof; they cared more to be the
Lords people, then to be Lords among
the people. When others cry, *Who will
show us any good?* (corn, and wine, and
oyl) their cry is, *Lord lift up upon us the
light of thy countenance;* Let us enjoy our
God, take the world who will. This,
believe, some of you know was once your
heart; well then, if now thou mind great-
ness more then goodness, and the adorn-
ing of thy body more than the beautify-

of thy soul, and the things of this world more then the things of eternity and eternall life, thou art fallen. *O remember from whence thou art fallen.* Souls had wont to be so taken up with the longing after communion with God, that they were scarce at leisure to bestow their looks upon the worlds vanity; If thou now be at leisure to bestow thine heart, thou art fallen; *O remember from whence thou art fallen.*

It is a very glorious frame that is mentioned concerning our Forefathers, in the 11th. of the *Hebrews*, *Abraham and Isaac, and Jacob*; in the 13th. verse. *These all lived in faith, not having received the promises: but having seen them afar off, were perswaded of them, and embraced them, (to embrace a promise at a thousand years distance, two thousand years distance that is noble faith;) and confessed that they were strangers and pilgrims on the earth: for they that say such things, declare plainly that they seek a Countrey. (Mark)* their whole businesse was to go home to God: all their travel in this world was to travel heaven-ward: they make no more use of this earth, but to set their feet on it, and walk on heaven-ward,

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they declared plainly; no Demonstration is more evident, then that *Abraham*, and *Isaac*, and *Jacob* sought a Country; that they were not taken up with the things of this world, they sought a Country.

Now (*My beloved*) if we are come to this, that we declare plainly, that we sit down and build our houses, and our Palaces, and our cities, as if this were to be our rest, *are we not fallen?* Surely if *Abraham* and *Isaac*, and *Jacob* were alive, they would blush to see Professors in our dayes, that Pilgrims should take up their abode on earth; Well then, *Remember from whence thou art fallen*, and go to thy old wont again; look after goodnesse more then greatnesse, and communion with God, more then enjoyment of the world. *But then in the second place,*

II. *At the first*, when Believers come in to *Jesus Christ*, they are very industrious in all holy duties, publickly and privately; they will take paines for God and for their souls, and will not offer unto God that that cost them nought. *They will rise early, and go to bed late, and eat the bread of carefulnesse; The doing of their fathers will, for that is the*

meat and their drink; and certainly if *it be not thus now*, thou art fallen; if thou put off God with any thing, nay, (*may I not fear put off God*) with nothing, art thou not fallen?

Thou hadst wont to have been much in prayer, and much at hearing; if now thou art but little at prayers and little at hearing; art thou not fallen? They had wont to long for Sabbaths, and, O when will they come? and now they think Sabbaths long, and when will they be gone? *and art thou not fallen?* O remember from whence thou art fallen, doe thy first works, pray as in the dayes of old, and hear as in the dayes of old, *with an appetite.*

Many a time *some of your souls know* that you could leave the world to follow prayer and hearing; and now do not your souls tell you to your face, you can leave prayer and hearing for the world, *and is not this a fall?* I, and the fall is great. O remember from whence thou art fallen, and doe thy first works, to thy old industry again.

My beloved, it is a great mistake to think that duties are drudgeries; if people abound in duties, they are afraid lest

they should come under a Covenant of Works; Why (*my beloved*) I tell you that under the Gospel you must work for your living, *Work out your salvation with fear and trembling*; I say it again, under the Gospel you must work for your living; He that will not labour (*in this sense*) he shall never eat; I am afraid that many under pretence of fearing a Covenant of Works, have thrown away the works of the Covenant. O remember from whence ye are fallen, and to your first works again; up and be doing, be as industrious (as ever) at hearing, and praying, for it is for your souls. *But then,*

III. Believers and Professors at first, when they began to be Saints, though they prayed much, and heard much, they thought it all but little, *yea, all nothing*, unlesse they enjoyed God in all these; if they at any time came to the wells, and found no waters, they have gone away shamed; if they had come to hear, come to prayers, and have not enjoyed God, have not found their hearts wrought upon, to be made the more humble and the more holy by it; they have gone fighting away, and with groans they have departed from the very throne of grace.

well then, but if now thou canst be contented with bare hearing, though thou be never the better for it, and with bare praying, though never the better for it; I tell thee thou art fallen, O remember from whence thou art fallen, and to thy first works again.

Never think that the work is done till thou be drawn nearer to God by it, (as the Apostle saith) so order it, that all your meetings may be for the better, and not for the worse.

Now when are our meetings for the better, but when we are the better for our meetings? What is it to draw nigh to God in prayer, if we be not drawn nearer to God by prayer? What is it to go and ask for humility, and abide proud? to go and ask for heavenly-mindednesse, and abide earthly? What is this? will bare praying argue the soules communion with God? No, but when a soule is cast into the mould of his prayer, and hath enjoyed the frame he hath prayed for, then he may say he hath had communion with God; and therefore (I say) return to your first works; never think hearing and praying enough, unlesse you have your God in, and the works of God upon your hearts. *But then.*

I V. Chri-

I V. Christians primitive, (let me call them primitive Christians) at their first coming in to God, all their expressions to God and man are genuine, natural, without Art, ceremony or complement; they deal down right, plainly and honestly with God and man; their prayers to God, they are not a heap of words, but a stream of affection; they are not a multitude of expressions, but breathings and longings of soul after God: their heart first speaks their words, and then their words speak their hearts to God, they fear what they do: *I, but now* if thy expressions to God be matter of Art, and matter of complement: if thou put God off with a parcel of good language, thou art fallen.

Time was when thy heart spake first, if now thy tongue run before thy heart, thou art fallen. *O remember to do thy first works again.*

and as to men their expressions were as honest, and as cordiall, and as sincere as to God: they spake what they meant and they meant what they spake: they did not speak every one to his neighbour with a heart and a heart. I am afraid we have too sad a cause to make complaint with

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V.

with the Prophet in the 12th Psal. *Help, Lord, the godly man ceaseth, the faithfull failes from among the children of men; they speak vanity every one with his neighbour: with flattering lips, and with a double tongue do they speak: A heart and a heart, that is, they so speak, that a man doth not know them when they speak: A man can lay no more stresse upon their words, then upon the wind: they give one as good words as any in the world, and one hugs himself to think, O this will come to something, and all these words come to nothing. This was not at first, men made conscience first of speaking, and then of performing. men were shie of promising, but if they promised, they were so honest as to keep their words, though they lost by it, though it were to their hurt, though it were to their prejudice: if it be not so now, thou art fallen: O remember. (I may say) thy first words in this sense, and let thy words and thy expressions be genuine and natural, the very breathings of thine heart: do not complement with God or man. But then in the fifth place, (for I will dispatch all I can.*

V. Believers, or Christians, or Saints:

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(call

(call them what you will) at their first coming in, they have a very high and honourable esteem of them that bring them in; their hearts are knit to them, who knit their hearts to God; they were almost married to them that married them to Christ; they love them so dearly, so cordially.

I will shew you but one instance to speak for all the rest. In *Galatians* 4. It pleased God to make use of *Paul* to convert the *Galatians*, to bring them home to Jesus Christ; now saith he in the fifteenth verse, *When my temptation was in my flesh, you despised not, nor rejected, but received me as an Angel of God, yea, as Christ Jesus*: If Christ himself had come in person, you could not have given him more honourable entertainment, and a more cordial welcome then you gave me. But now (saith he) *Where is then the blessednesse you spake of before?* for I hear you record, that if it had been possible, you would have plucked out your eyes to have given them to me. Surely they were dear indeed, that were dearer then ones own eyes; and yet (mark but the next verse.) *Am I become your enemy, because I tel you the truth?* They that once,

at first would have pulled out their eyes for Paul, would at last have pulled out Paul's eyes; and were they not fallen think you?

Time was when beautiful were the feet of them that brought the glad tidings of peace; not only beautiful were the glad tidings of peace which they brought, but they that brought them were beautiful; that is, they were welcome; why now, with what face canst thou say, the tidings of peace which they brought are lovely, but they that brought them are loathsome? with what face canst thou say it? I am alwayes afraid that that which is brought, is never welcome, when they that bring it are not welcome.

(My beloved) time was (to my knowledge) time hath been, when a godly Minister that God hath made use of to convert a soule, O how dear was he? and how dear was he lodged to the hearts of such persons? but ah, but now, not a good look, nor a good word for them that did them no wrong but this, to bring them in to Christ; pardon them this wrong. What saith Paul, Am I become your enemy, because I tell you the truth? O forgive me

me this wrong. I seek to save you, and you seek to undoe me; pardon me that wrong.

(*My beloved*) I durst ask many a soule, whether if ever they knew Jesus Christ in deed and in truth, God did not use some or other Minister of the Gospel to bring them in? I say generally, if so, why then should not that be as desireable to bring thee up, that was desireable when it brought thee in? Is it an injury to help thee heaven-ward? doth it do thee any wrong to save thy soul? if so, be their enemy though they tell thee the truth; but if it do good to thee, and to save thy soul be a courtesie, make much of them. if God should take away the candlestick, or the candle out of the stick, thou wouldst wish for it again; but if any be otherwise minded, let me tell them, they are fallen; and let me beseech them to remember from whence they are fallen, and to repent, and do their first works. But in the sixth place.

V I. Believers at first, upon their first advance heaven-ward, while they put their foot forward to eternal life: O how watchful were they over their hearts, and over their wayes, killing sinne

in the very first motions of it.

I dare say, that a thought of being proud, a thought of being covetous, a thought of sinning bath pierced their souls as a sword: and O how have they gone mourning all that day long, where in they have found an earthly mind, and an inclination to depart from God! *So tender were their souls*, that if Satan did but offer a temptation, their very hearts rose, I, and in their might they rise up against it, and were so truly conscientious, that they abstained from it, I, and abhorred the very appearances of evil? If a thing did but look like sinne, though it were not a sinne; yet if it did but look like a sinne, O how were they afraid to look at it! how would they stand at a distance from pitch, and touch it not, lest they should be defiled! How were they of looking upon the wine, when it was red in the glasse! and if a garment were but spotted with the flesh, O at what a distance would they stand!

Now (*My beloved*) if it be not so, you are fallen; if you have lost this tenderness, and lost this conscientiousness, and can now make bold, not only with the appearances of evil, but with appearing evil,

evil, and apparant evils, *are you not fallen?* Time was when you were afraid to look like a proud person, what now to be a proud person, is it not a fall thing ye? Time was when they were afraid, lest their carriage should give any body to think they were wanton; I, but now to carry it like wantons, is it not to fall? My beloved, I beseech you remember your first works, that good tenderneſſe and bleeding of ſoul at but a touch of ſinne. *Again.*

VII. They were not only watchful over themselves, fearful to offend, and *blessed is that man that so feareth alwayes*; but they were also watchful over their brethren, over one another, they were their brothers keepers, I, and would not in any wayes suffer sinne upon their brother: and *I must professe*, I do not know wherein Professors are more fallen than in this. It is true indeed, they watch; but is it not for one anothers halting? It is true indeed, they will reprove, but is it not with reproaches? Saints have wont to go like *Shem and Japhet*, backward to cover the nakednesse of their brothers; and now like wicked *Cain*, who can fastest discover their brother

weaknesse? And O what a fine thing it is, if they can but finde another as bad as themselves, as if another mans sin would justifie them, and free them from condemnation?

Moreover, if these souls in the dayes of old, could not gain their brother by exhortation, or counsel, or reproof; why, they would go home, and mourn exceedingly, as *Jeremiah* saith; if I cannot pre-
vail, *I will go and mourn in secret*; and, O, how did their eyes run down with tears, because others did not keep Gods Lawes! But alas! now, that that *Paul* would have told the world of weeping, men tell the world of laughing; and that is, that there are men, whose god is their belly, who are enemies to the Crosse of Christ; O remember from whence ye are fallen, and do your first works: Leave reproaches, but use reproofes; and in stead of watching for haltings, be sure to watch to keep from halting. (*But to make haste*) in the 8th. place.

VIII. There was this remarkable (and I beseech you observe it) in all primitive professors, and all young beginners, (as I may call them) they took a special care of all their Families, and relations

lations committed to their care ; Oh how did they travel in birth for their children , till they were new-born ! I and travell again till Christ were formed in them ; Oh ! how would they beseech the Lord, that their servants might serve God ? What care there was to make every one in the Family a Saint , a holy wife , a holy child, and a holy servant, to have a Church in a house ?

You know, God called *Abraham* his friend , why ? *I know , he will teach his children after him ;* and saith *Joshua* , *As for my part, doe what you think good, but I and my house we will serve the Lord.* O what care there was among the old Professors, the old Puritans (you call'd them) to bring up their children in the feare of God, and to look to it, that a vile person should not be let into, much lesse abide in their house, if they could help it ? But now (*My beloved*) is it not the sad complaint that is (and is to be) made , that children more neglected then Professors children, no servants more neglected then professors servants ? O that this should be spoken in these dayes, where there is more light in words, but (it seems) more darkness in deeds ; *O remember from whence ye are fallen !*

To

To your old Family-work again, O
set up Family-duties again ! if ever you
mean to have good Families, up with
Family-duties again ; if ever you mean
to have good Relations, pray more with
them, and pray more for them ; if ever
you mean to have good children, O give
them up to God, and teach them the fear
of the Lord, train them up in his paths
sometimes. Little would one have thought
ever it should have been a question among
Christians, whether one should teach
children the fear of the Lord ; whether
one should teach a childe the trade of his
way, when he is young, that when he is
old he may not depart from it ?

I remember that it was the saying of a
Heathen, being asked what things we
were to teach children to know ? We
must (said he) teach them to know that
when they are young, that they must do
when they are old : that was his answer.
*We were best call him a Christian, and call
Christians Heathens, for by their practice*
such may be said. Is it not a shame that
it should be said, no children so rude,
so vile, so abusing the Name of God, as
men that will be (forsooth) the most e-
minent Professors, and of them that have
attained

attained (in pretention) to more steps than ordinary heaven-ward? But in the next place,

IX. *Saints at their first coming in to God in the beginning of their daies they were visible Saints: he that did run might read an alteration. Alas! the Saints are grown invisible, and are they not fallen? Tertullian tells us that Christians were known by the amendment of their lives; no man so meek as the Christian, no man so humble as the Christian, no man so holy as the Christian, so just, so upright, so faithful as the Christian; they were known all the world over by being the best men: they were visible Saints: a man might have read the image of JESUS CHRIST in them, and the vertues of their Master were limned over: They lived the word of life in the works of their lives.*

But now Saints (I say) are grown invisible, and are they not fallen? There are scarce any outward words or works almost to be found, by which one can discern a Saint from a sinner in our Age; it was otherwise once, but we are fallen. They will tell you, O what sweet enjoyments they have within! it may be within, for none can see it with

but Christ tells us, by their fruits (saith he) you shall know them, And, Hereby shall all men know that ye are my disciples, if ye keep my Commandments. O we can talk of ravishments within, and O what a place of Scripture was set home upon my heart at such a day! and O how God ravished me upon such a time! O how can contentment be hid? can a man conceale coals in his bosome? where is this humility and belinelle that should arise from this communion with God? where is the righteousness, the justice, the upright dealing amongst men that was wont to be visible amongst the Saints? O that in a visible world the Saints should be visible!

It is storied of a Philosopher (if I mislike not) the Cynick, *Diogenes*, that he went with a lantern and candle at high noon into the Market-place; the people asked him what he meant to do? I am going to finde out a man (saith he:) A man (say they?) here is a multitude of men, here are store of men in the Market; O (saith he) I would find out a man, one that acts like a man, and lives like a man. Truly, one might go (would God there were one as good for us) through congrega-

tions, and through such meeting places
as these are, with a lantern and candle
amongst the Saints to finde out a Saint, a-
mongst Professors to finde out a Professor.
You will say, here are store: I, here are
Professors, but where is that that is profes-
sed? A man may finde many that pro-
fess humility, but where is that humility
that is Professed? one may finde many
that professe holinesse, but where shall
one finde the holinesse that is professed?
one may finde many that Profess heavenly-
mindednesse, but where shall one finde
the heavenly-mindednesse that is profes-
sed? As he said, Give me that that tells me
the man is a man: so, give me that that
tells me a Saint is a Saint; give me
that that makes a Saint visible, a visible
Saint for my Religion. In the last place,
fig X. Saints as he first coming in to Iesus
Christ, were very choice of their company
and of their communion; they were
every bodies fellow; at least every body
was not theirs. Saith Paul, I am crucified
to this world; I and the world is crucified
to me; I am even with it. (saith he) I pay
it imits old roime, the meaning of it is this,
the world thinks the Saints not worthy of
their company, and the Saints think not

the world worthy of theirs: At first they were very choice of their society, 'twas a vexation to their soul to live in *Sodom*, an hell with them to be in *Mese*, and to have their habitation in the tents of *Kedar*, they would not be among the croud, nor go with a multitude to do evil.

they were in very truth *Separatists*, that is, men that did withdraw from sin, and sinners; I mean no Faction, nor this nor that; but (I say) they were truly *Separatists*, men that separated from finnie and sinners. You have somewhat in one of *Paul's* Epistles as an answer to that question: *1 Cor. 5. 9.* It seems the poor souls were very shie of their company; what company they kept; and therefore saith he, *I write to you not to keep company with Fornicators yet not with the Fornicators of this world;* for then ye must go out of the world; the world is so full of them, that you will scarce buy or sell, but you will meet with a drunkard, swearer, fornicator, or one sinner or other; *But* (saith he) *if there be any man that is called a brother, any man that professeth the name of God, and the fear of God; and this man be a fornicator, or this man be covetous or this man be so and so; I would*

we have you not wish that man, no, I would
not have you so much as sit at his table,
much less at Gods Table with that man.

○ And the same Apostle saith, 2 Cor. 6. 14:

Why wil ye be unequally yoked? What com-
munion hath light with darknesse? What fel-
lowship hath Christ with Belial? or righte-
ousnesse with unrighteousnesse? To see a Saint
and a sinner keep company, were to see the
living and the dead keep house together,
and you know what sweet work there is
like to be; Why now, if thou be no more
free of thy company, but likest all, as if
all were alike, thou art fallen: It may
be thou canst please thy selfe as well in a
fornicators company, or in a drunkards
company, or in an earch worms compa-
ny, or in a jesters company, as thou canst
in the company of a Saint, or in the com-
pany of a dear child of God: I tell thee
if so, thou art fallen; O remember from
hence thou art fallen, and doest thy
work.

Be choyce (saith he) have no fellowship
with the unfruitful works of darknesse,
neither with the workers of darknesse, but
reproove them rather; how? by with-
drawing from them; by having no more
fellowship with them: For Saints to be

intimate with sinners, is to intimate that they are sinners; and therefore I beseech you, that you will please to remember from whom you are fallen, and let us so remember as to repent. Let it grieve our hearts that we have grieved our God, and let us love him the more, for that we have loved him so little; let us now make frant steps to our feet, and be double diligent; and as it is said of another of the Churches, let our works be more, I, and better at last then at first. O that as we grow in dayes, we may grow in grace, and abound in the work of the Lord?

Thus (my Beloved) let us remember and repent, and do our first works: and when Jesus Christ comes, we shall need no fear the removing of Candlesticks, but the lighting up of joy and peace to our souls; 1, and he will say unto us, Come, ye blessed of my Father, inherit the Kingdoms prepared for you.

So much (and no more) for this time.

FINIS.

Back-ward

and... it is to intimate that
the...; and therefore I beseech
you, that you will please to remember
from whom you are called, and let us to



have loved him to death, let us now make
their flesh to our flesh, and their
bones to our bones, and their hearts to our hearts, and their
Tues. Jan. 31. 1654

Ordered that Mr. Ken-
ning be desired from
this Court to print as fully as
he can his Sermon at Pauls
on the last Lords day.

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ning be desired from
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he can his Sermon at Pauls
on the last Lords day.

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ning be desired from
this Court to print as fully as
he can his Sermon at Pauls
on the last Lords day.

SADLER



FINIS

Printed by W. Stansfeld at the Press of the University of Cambridge

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London
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THE
WAY
TO TRUE
HAPPINESSE
Or, the
WAY
TO
HEAVEN OPEN'D.

In a Sermon before the Right Honourable the Lord Major and Aldermen of the City of LONDON, Jan. 28. 1654.

By RALPH VENNING.

Gal 6. 15, 16.

*For in Christ Jesus neither Circumcision avail-
eth any thing, nor uncircumcision; but a new
Creature; and as many as walk according to
this rule, peace be on them and mercy, and up-
on the Israel of God.*

London, Printed by A. Maxey for John Rothwell,
at the Fountain and Bear in Goldsmiths
Row, in Chappside. 1657.

THE
W A Y
TO TRUE
HAPPINESS
W A Y
TO
HEAVEN OPENED

As seen before the Right Honours
the Lord Mayor and Aldermen of
the City of London, Jan. 28. 1654.

By RALPH LENNING.

Cal. 1654.
in which I have set forth a new
and true, and plain way, and a new
Gospel; and as much as will according to
right and peace be set forth and more, and up-
on the Lord's Day.

London, Printed by J. Widdowes for J. Widdowes,
at the Fountain and Bear in Old Bailey.
Now, in Church-st. 1657.

To the Right Honourable

CHRISTOPHER PACK,

LORD MAYOR,

And to the Right Worshipful, the
ALDERMEN of the City of
LONDON.

Honourable and Honoured,

That I print this Ser-
mon, and that I print
it more largely then
I preach't it, is in obe-
dience to your Order,
which *(having resolved a fore-
ver scruple of mine)* will warrant me
for so doing, without making any
further Apology; though I hope
that the Readers advantage also will
be the more. That my preaching
then

The Epistle

then was not; and that my speech now is not, with the enticing words of mans wisdom, but I hope in the evidence and demonstration of the Spirit and Power. *The reason is*, that your faith should not stand in the wisdom of words, but in the words of wisdom, or, *As the Apostle phraseth it*, not in the wisdom of men, but in the Power of God: and that the heavenly treasure might not taste of the earthen vessel.

Certainly there was never more need then in our dayes of preaching and pressing that of our blessed Saviour, Labour not, or work not for the meat which perisheth, but for that which endureth to everlasting life; and if any say to me they to him, *What shall we do that we may work the work of God?* I refer them to the ensuing Discourse for their Answer. Concerning which I only desire that the Scripture

Dedicatory

tures may be search't, which do abundantly witness therunto: To the Law and to the Testimony, if it speak not according to that rule, there is no light in it; but if it appear, (as I believe it will) to be the voice of God, and not of man, I hope none will quarrel with it, lest they be found fighters against God; and why should we provoke the Lord to jealousy, unless we were stronger than he?

Solomon tells us that of making and reading many books there is no end; and when we have read, if at least we could read, all that are made, this will be the Conclusion of the whole matter, *Fear God and keep his commandments*; for this is the whole (we read it *duty*, the meaning is the whole) content and happiness of man; this is all that's profitable to man, it being opposed to all the rest under the Sun, which is but vanity and

vex-

The Epistle

vexation of spirit; and verily, we
 may as well finde ease in hell, as find
 happinesse any other way; and that
 we shall know; (*however we judge
 now*) when (as he saith) God shall
 bring every work into judge-
 ment; with every secret thing,
 whether it be good, or whether it
 be evil.

How much then doth it con-
 cern us to look about us, and to
 work out our salvation with fear
 and trembling here, lest when we
 fear and tremble because we had
 not done it? Knowing therefore
 the terrour of the Lord, we per-
 swade men; as they love their sal-
 vation, and as they will answer it in
 the great and terrible day of the right-
 eous judgement of God, that they ab-
 stain from fleshly lusts, which war
 against their souls, that they lean
 not to their own understanding
 nor walk in the wayes of their
 heart, and in the desire of their
 eyes,

Dedicatory,

eyes, but that they consider to know and do, what is the good and acceptable Will of God, that they may be found without blame, and that when he shall appear, ye may have confidence, and not be ashamed before him at his coming.

Watch therefore, for you know not what houre your Lord doth come; but if any servant say in his heart, My Lord delayes his coming, and shall beat the servants, and eat and drink with the drunken, the Lord of that servant will come in a day when he looks not for him, and at an hour when he is not aware, and will cut him in sunder, ~~he will cut him off~~, and appoint him his portion with unbelievers, and that servant which knoweth his Lords Will, and prepared not, neither did according to his Will, shall be beaten with many stripes.

I hope

The Epistle

8
O I hope none will say as he that
had a book brought him, which
treated of happinesse, *I am not
at leisure*; What? not at leisure to
minded thy soul and thy happinesse?
are the world and sin such excellent
pieces? are they so lovely that thou
shouldest set thine heart upon them?
*Oh why wilt thou set thine eyes upon
that which is not!* 'tis not what it
seems to be; 'tis not that which thou
lackest; nay, 'tis not that which
thou thinkest 'tis; 'twill prove the
greatest cheat that can be, and
though thou gain the whole world,
what will it profit, if thou lose thy
soul? *And as we have said, and you
will see*, you see the world totter-
ing and tumbling about your ears
(the fashion of it, the lustre thereof
doth,) And *O that therefore the
last thereof did pass away!* We are
also making haste to our grave; *if
they be not taken from us, yet we shall
be taken from them*, and who knows
sqod I only

Dedicatory.

only God knowes how soon: To day then let us hear and obey the voice of God, that when the Lord cometh, he may finde us so doing, as to say unto us, *well done*, good and faithful servants, enter ye into your Masters joy; Come ye blessed of my Father, inherit the Kingdome.

That this may be your portion, and the portion of them that heard it, and of them that read it, is the hearty prayer of him, who is

11th. Moneth, or
Febr. 10. 1654.

Honourable and Honoured
Ingaged and willing, as he is
able, to serve you,

RALPH VENNING.

only God knows how soon: To
 remember us both and obey the
 voice of God; that when the Lord
 comes, he may find us doing
 as to thy uncles, well what, good
 and faithful servants, until he is
 to your Master's joy: Commend
 blessed of my Father, in the
 name of the Lord.
 I have this may be your portion,
 and the portion of them that
 loved it, and of them that read it,
 the hearty prayer of him, who

I am unable and humbly
 signed, and willing, as he is
 able, to serve you.

Ralph Venning
 Feb. 20. 1644.

RALPH VENNING.

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W A Y

TO TRUE
HAPPINESSE
Discovered

From the words of our blessed SAVIOUR

Matth. 7. 21: Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven.

Though there is nothing more natural to man, then to seek after happiness, yet there is nothing that the nature of man is less able to finde out then his happiness. Man's longing desire to attain happiness is not abated though his ability for the attainment thereof

2 The Way to true Happinesse

thereof (as of and by himself) be quite lost
 since he did eat the forbidden fruit, the
 w, since he sinned, ever since he was
 banished from the well-watered Garden of
 God; he poor man hath wandered up
 and down like a fugitive and a vagabond
 in the Land of Nod, seeking rest, in dry
 places, but findeth none. Alas how
 poor silly man bewildred in the pursuit
 of his chiefest good! he walks in dark-
 ness, and knowes not whither he goes;
 he stumbles and falls, yea, in seeking to
 save, he loseth himself. It is with him
 as it was with the blind Sodomites, who
 groping to find the door, went farther
 from it then they were at first: Or like
 the Dove, when it left the Ark, always
 upon the wing, ever flying and fluttering
 up and down, but never knew where to
 fix the sole of her foot; just thus 'tis with
 man since he left God, he knowes not
 where to rest the foot of his soul; *Nunc
 hic, nunc vertitur illic*, he goeth forward
 and then back again, to the right and
 the left, (as Job in another, and Solomon
 in this case) to see if he can finde out
 what is that good for the soules of the
 of men, which they should do under the
 Heaven all the dayes of their life, that

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For this life of dayes is ended, they may enjoy life eternal with God in Heaven. But alas! I must say it again, Man is still at a losse.

Now man being in this pitifully sad and miserable condition, it pleased God, (*who is a lover of the souls, and the preserver of men*) in tender mercy to mankinde, to speak * at sundry times, (*or by peace-meal*) and in divers manners unto the Fathers by the Prophets, but in the fulness of time to send, and in these last dayes to speak to us by his Son; he hath discovered his Will fully and wholly by him, so that we may not look for another; there being no name under heaven but him by which we can be saved, whither then should we go for the discovery (*seeing he onely hath the words*) of eternal life? him I say hath God sent to guide our feet into the way of peace, yea, that he might be the way, and the truth, and the life unto us. *He sent Christ from Heaven to earth, that Christ might send men from earth to Heaven.*

Heb. 1.1

Accordingly Christ hath acquitted himself like a faithful Steward; he hath finished the work which his Father gave him to do; *He hath done and suffered all*

24 *The Way to true Happiness.*

that was commanded him for the good of men; so that he is pure from the blood of all men, having declared unto them the whole counsel of God, and chalked out the way wherein he is to walk, that they may be happy. The summe whereof he hath given us in the Text, and that is the doing of his Fathers Will.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdome of heaven, but he that doth the will of my Father which is in Heaven.

Christ Jesus having (in the thirteenth verse) exhorted them to enter in (that is, as *Luke* expounds it, *chap. 13. verse 24. to strive to enter in*) at the strait gate, with forcible arguments to provoke thereunto; he doth in the fifteenth verse advise them to beware of false Prophets, that they might not be misled and miscarry in a business of so great importance: and therefore tels them, *v. 16.* (which is again repeated, *verse 20.*) how they may know them; *viz. by their fruits; by their works, not by their words*: happily they may speak as others, so that they may not be known by their words, but, *saith he*, by their fruits ye shall know them. Having done this, he lays down this position in the

the Text, as of greatest concernment, not only to them, but to all: *Not every one that saith Lord, Lord, &c.*

I shall a little open the expressions, and then draw the Point which I intend to handle.

Not every one, that is, not any one; *Non omnis est, ne unus*; not every one, is as much as if he had said, no not one; 'tis a universal negative without exception; Not any one that saith and doth not, that saith, I go Sir, but goeth not, that saith and but saith, Lord, Lord, Lord, Lord, admits of a threefold explication. Not every one that saith

Lord, Lord { *1. By way of Profession.*
2. By way of Prayer.
3. By way of Appeal.

1. Not every one that saith, Lord, Lord, by way of Profession, that professeth me to be his Lord, as *Iohn. 13. 13.* *To call me Lord and Master, and ye doe well, that is, so far ye do well; for so I am.* but if I am your Lord and Master, where is mine honour? or, as he saith, *Luke 6. 46.* *Why call ye me Lord, Lord, and doe not the things which I say? why? that is, to what end and purpose, viz. to none; in vain doe ye profess me to be your*

6 *The Way to true Happiness.*

Lord, unlesse you practise obedience to me your Lord. 'Tis not Profession, but practice, at least not Profession without practice. *It will not doe any man any good to be but a Pretender to Religion.* He that in words confesseth Christ, and in works denieth him, hath but a form of Godliness without the power, and such a man will not be justified by his good words, but condemned by his bad works. What will it avail to have the name to live, and to be dead while we live? to have the name of a Christian, and not to be as our name is? *Many a Ship hath had the name of Safe-guard and Good-speed, and yet hath miscarried and been cast away.* Many a man hath had a good name, and yet (alas!) hath made a bad end, a very bad end, whose end hath been to be punished with everlasting destruction from the presence of him whom they have called Lord, Lord; for not every one that saith, &c.

2. Not every one that saith, Lord by way of Prayer; as they *Matth. 25. Lord, Lord, open to us; and they, Luke 13. 25. Lord, Lord, open to us.* Though it be, and be truly said, that every one that calleth on the name of the Lord shall

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be saved, yet you see that a man may call upon the name of the Lord, I, and that again and again, he may call Lord, Lord, and yet be damned. *His repetitions will be in vain, because they are vain repetitions.* A man may adde prayers to his Professions, and yet notwithstanding all his Professions and his Prayers, may goe to Hell: for, *Not every one that saith, Lord, Lord, either by way of Profession, or Prayer, or both, shall enter, &c.*

3. Not every one that saith, Lord, Lord, *by way of Appeal, as in verse 22.* Many shall say to me in that day, Lord, Lord, *have we not prophesied in thy name? have we not? we make our appeal to thee, we call thee to witness, and make thee our Judge.* Thus the Name of the Lord is often called, too too often called upon, as by them in *Jer. 42. 5.* *The Lord (say they) be witness between thee and us.* But Appeals made for Justification doe not alwayes justifie, nor are they justified; For, saith *Jeremiab* to them, ye did at that time, at that very time, when you appeal'd to God, ye did dissemble in your hearts. And, saith *Christ*, at this time, though you say un-

82 The Way to true Happiness.

to me, Lord, Lord, by way of Appeal, yet I profess unto you, I never knew you, I never approved of you, (*I know the way of the righteous, but the way of the wicked shall perish,*) Depart from me you workers of iniquity. So that 'tis not Profession, nor Prayer, nor Appeal, that will give a man entrance into the Kingdome of Heaven: *Not every one that saith, Lord, Lord, &c.*

By the Kingdome of Heaven, is to be understood that state of blessedness after this life, called elsewhere salvation, glory and eternal life. Which indeed *Joh. 17. 3* is begun in this life; for, * *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent; and therefore the dispensation of grace by Jesus Christ, is often called the Kingdome of Heaven; Repent, for the Kingdome of Heaven is at hand; but I think the future state to be here principally, if not only intended. For, Then shall the righteous shine forth as the sun in the Kingdome of their Father, Mat. 13. 43.*

But I purposing to speak to the latter clause, shall wave this first, having given you two or three Observations from the text and context.

1. From

The VVay to true Happiness.

1. From the connexion of this Text with the foregoing verse, I shall observe, That men are better known by what they doe, then by what they say. Even a child, saith Solomon, Prov. 20. 11. Even a child is known by his doings, whether his works be pure, and whether it be right. So saith Christ, By their fruits ye shall know them; Not every one that saith, &c. Men are better known by their doings then by their sayings; if a man speak well, and do ill, Charity it self cannot speak well of that man: as to men, God indeed judgeth of their words and of their works by their hearts; * but men cannot judge * God of men but by their works. By their fruits ye shall know them, Not by their Profession, for they may profess like Saints, nor by their Prayers, for they may pray like Saints; they may say, Lord, Lord; but by their fruits you shall know them. Tiseth not the words, but the works of men that tell us what they are. Indeed (saith he) they come to you in sheeps cloathing, but they are ravening wolves. They have (as one sayes on the place) Jacobs smooch tongue, but Esaus rough hand, Audi nemo melius; specta, nemo pejus. They speak like Angels of light, but they act like

10 *The Way to true Happiness.*

like Angels of darkness. They desie the Devil in words, but desie the Devil in works; desie Christ in words, but desie him in works. God likes not this Court-holy-water of faire Professions, or deep Protestations, when mens hearts are not with him, when there is not the power of Religion, and the practice of Godliness. *By their fruits ye shall know them; Not every one that saith, &c.*

2. *Good words without good works will never turne to a good account; holy sayings without holy doings will never admit into the holy place. Not every one that saith, Lord, Lord, &c. there will little come of that.*

3. *God is a verry curious observer of what men say, and of what men do in the world. Jesus Christ here observes that they say, Lord, Lord; but withall he observes that they doe not the Will of his Father, but are workers of iniquity. Men indeed may, but God will not, God cannot be put off with complements. Shall not he that made the eye, see? shall not he that made the ear, hear? shall not he that made the heare, know what is therein? Surely, saith David, Psal. 139. thou understandest my thoughts, and there is not a*

The Way to true Happiness. 11

word in my tongue, but so, thou knowest it altogether. And as for the works, as he saith to the Church of Ephesus, I know thy works. But

I proceed to the second clause. *He that doth the will of my Father which is in Heaven.* Whence I lay down this Conclusion.

That they, and none but they, who do the Will of God, shall enter into the Kingdom of Heaven.

For the clearing of this, there is this Query to be made as to the termes, *What are we to understand by the Will, and by the doing of the Will of God?* which being answered, we may more safely proceed to prove the truth of the Proposition.

But before I can do this, 'tis requisite to premise these two things.

1. *That the will of God the Father, and his Sonne Jesus Christ are one:* The Father and he are one, and agree in one; and indeed 'tis in him and by him that we know the Will of God. No man (saith John, chap. 1. 18.) hath seen God at any time; the only begotten Son which is in the bosome of the Father, he hath declared him; and as the Apostle saith, 1 Cor. 2. 16.

12 The Way to true Happiness.

2. 16. *Who hath known the minds of God but we have the mind of Christ, wherein and whereby we have the mind of God.* The Father saith of the Son, as Pharaoh did of Joseph, Gen. 41. 55. *Go unto Joseph, what he saith unto you, do.* And as his Mother said to the servants at the wedding, John 2. 5. *Whatsoever he saith unto you, do it:* Just so his Father saith, *This is my beloved Son in whom I am well pleased, hear ye him.* So that whatever Christ saith unto you, is his Fathers will; therefore verse 24. he calleth them his sayings, and pronounceth them blessed that hear and do them: for they are his Fathers Will.

2. *As to the termes I premise this also,* That these phrases, the Will of God, the Word of God, the Work of God, the Commands of God, &c. are all equivalent, and signifie the same thing. So then,

I answer, that by the Will of God, we are to understand.

1. *The Credenda, Faith.*

2. *The Agenda, Holiness. Good works, or the * obedience of faith; not either, but each of them; not one or the other, but both one and the other; the doctrine*

of

of faith or things to be believed, and the doctrine of holiness or things to be done and practised. As faith excludes not doing (*with respect to salvation*) so doing excludes not faith; for as faith without works is dead, so works without faith are dead also; as 'tis impossible that faith without works can please God, so no less impossible for works without faith to please God: and therefore what God hath joyn'd together, man should not put asunder. Yea, you shall finde that believing is expressly called the Will of God, *John 6. 27, &c. Labour not (saith Christ) for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man giveth you. Whence by the way observe, that Gods giving and mans labouring are not inconsistent: free grace and full duty may joyn hearts and hands. But, say they, ver. 28. What shall we do, that we may work the works of God? Jesus answered, ver. 29. and said unto them, This is the work, (that is, the Will of God) that ye believe on him whom he hath sent. Accordingly in the 40. verse. This is the Will of him that sent me, that every one that believeth on the Son, should have everlasting life. Now if this be his will,*

Will, that believing on him we have everlasting life, then 'tis his Will that we believe on him in relation thereto: is that *as we believing on him for everlasting life, as everlasting life is believing on him, is the will of God.* Yea, you have it in express terms, 1 Joh. 3. 23. *This is his Commandment, that we should believe on the name of his Son Jesus Christ; so that you see, 'tis not barely that which we call good works, that is to be understood by the doing of the Will of God, but believing in or on the Lord Jesus Christ also; this is the Work, this is the Will, this is the Command of God.*

And beloved, I ground it further on this rule, which is an undeniable one, and for not attending whereunto we have had so many needles, groundles and unprofitable disputes in the world. The rule is this, that *the Scripture doth often, yea, very usually put particular duties for all religion, and therefore annexed salvation to distinct graces.* Sometime 'tis *He that believeth shall be saved; elsewhere, He that calleth upon the name of the Lord shall be saved; here 'tis, He that doth the Will of God.* Now these and the like are complex and comprehensive

comprehensive Propositions, and containe
more in them then they make shew of
(for God speaks much in a little) acts and
duties of Religion, being (as Moralists
speak of their vertues, *inter se connexa*)
linked together in a golden chain. Re-
ligion is not this or that piece, but the
whole, which is usually expressed in a
word, or sometimes two, * as in that of • The A-
Solomon, *Fear God, and keep his comman-* possible
ments; for this is the whole of man, compre-
Ecc. 12. 13. So that if you could suppose hends the
a man to be a believer, and to be a belie- whole
ver alone, it would not save him; as the counsel of
Apostle James saith, *ch. 2. 14. What doth* God un-
profit my Brethren, though a man say he der repen-
have faith, and have not works? Can faith tance and
save him? No, no more then saying, Be faith, Ait.
ye warmed with the word of life, as ye 20. 20, 21,
are warmed by one another. 27. verses
And what is said of this may compared
be said of the rest, so that when the Scri-
pture speaks of salvation, as annexed to
any one thing, it supposeth that to con-
tain the rest. The reason is evident, for
the graces of God as saving are not parted,
there is no believing to salvation with-
out repentance, nor no repentance to
salvation without believing; there is no
calling

16 *The VVay to true Happiness*

calling upon the Name of the Lord will save, without departing from iniquity, or can they savingly depart from iniquity, that call not on the Name of the Lord. 'Tis not any one thing, but things that pertain to the Kingdome of God. *Acts. 1. 33.* 'Tis not thing, but things that accompany, (or as it may be better read, contain) salvation, *Heb. 6. 9.* and he that takes one for all without all, will finde it nothing at all. *A part is no portion.* The great fallacy with which Satan deludes many men, is that which Logicians call *à bene compositis ad male divisum*, when he gets them to take Religion into pieces, and then takes one piece for Religion. One cries up God, another cries up Christ, another faith, another good works; but what is God without Christ, or Christ without faith, or faith without love, or love without works? but now take God in Christ, by faith which worketh by love to the keeping of the Commandments of God, and this is pure Religion. *'Tis the whole, that is, the whole of man.*

Yet again, though I have spoken thus much to it, let me make it clearer than a demonstration, that one is put for all

and as containing all, by comparing these places of Scripture: in 1 Cor. 7: 19. you read that Circumcision is nothing; and uncircumcision is nothing, *but keeping the Commandments of God.* What's that? why that is all in all; in Gal. 5. 6. 'Tis neither Circumcision availeth any thing; nor uncircumcision, *but a new creature:* that's all in all: and yet for all this; as if all this were nothing, he tells us in Col. 3. 11. that *Christ is all and in all,* cashiering both Circumcision and uncircumcision; as formerly. Now, my beloved, if you should take any one of these, though each be said to be availing, I say, if you should take any one, and lay the blesse of your salvation upon it, you were undone. 'Tis not keeping the Commandments of God, nor faith working by love; nor the new creature; nor Christ himselfe, considered alone and apart that availeth any thing, *but these in conjunction.* He names one only, because whereever one is, it is not only one, there is more then one; whereever one is savingly, there are all in their respective places, as far as they are to be in relation to salvation: Thus you see that faith as well as works, and works as well

18. *The Way to true Happiness.*

Well as saith (*every one in their own order*) are to be taken in, or we shall not be taken into the Kingdome of Heaven, and this may suffice for the (*quid sit*, as you call it, or the) opening of the Point.

As to the *quod sit*, or proof of the Point, that it is so (that they, and none but they who do the Will of God (*in the sense explained*) shall enter into the Kingdome of Heaven) though I might say, *Ipsè dixit*, Christ himself hath said it, what need we any further witnesses seeing we know and are assured his witness is true; yet we shall give you a whole cloud of witnesses, the *harmony and consent of Scriptures*, to clear up the point; to evince and evidence the truth thereof to be past a contradiction, and without controversie.

To say nothing of the connexion between the two Petitions in the Lord's Prayer, *Math. 2. 10. Thy Kingdome come, and thy Will be done*, Nor of that in *Heb. 10. 36. For ye have need of patience, till after ye have done the will of God, ye might receive the Promise*, viz. of the Kingdome of Heaven, or eternal life; for this is the Promise which he hath made, *1 John 2. 28* and but to mention that in *1 John*

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He that doth the Will of God abideth forever: I say not to insist on these, I shall proceed to prove the Point.

1. From the testimony that God hath given of the persons already gone to Heaven: viz. that they were such; I shall instance only in two. The first is *Enoch*, of whom its said, *Gen. 5. 24.* that he walked with God, (*which is all one, as if it had been said, he did the Will of God*) and was not, was no more on earth, for God took him up to Heaven: This is all thats said of *Enoch* in the Old Testament, and not one word mentioned of faith; but that his believing is therein comprehended is clear from *Heb. 11. 5.* where we are told the former story more at large; by faith *Enoch* was translated that he should not see death, and was not found because God had Translated him; for before his Translation he had this testimony, that he pleased God, or as 'tis in *Genesis*, that he walked with God; now that he could not walk with, or please God, but by faith, is fully asserted, *ver. 6.* for without faith it is impossible to please him; and that *that* faith there spoken of relates to Christ is clear, because none can so seek him as to finde the reward,

20 *The Way to true Happiness.*

but by Christ; For none cometh to the Father, but by him. Yea, that Enoch's had special respect to Christ, may be gathered from his own Prophecy, Jude 14. where he saith, Behold, the Lord, (*viz. the Lord Christ, as appears by comparing this with 2 Thess. 1. 7, 8, &c.*) the Lord cometh with ten thousands of his Saints; so that Enoch was a believing walker, or a walking believer, and as such Translated.

The second instance is David, of him its said, Acts. 13. 22. that God rais'd him up, and gave testimony to him, saying, *I have found David the son of Jesse, a man after mine own heart, who shall fulfill all my wills; and ver. 26. 'tis said of him, that after he had served his own generation by the Will of God (or as it may be more properly read) after he had served the Will of God in his generation, he (as to his body) fell asleep.* Many men serve their Generations by the Will of God, that serve not the Will of God in their Generations; but David served the Will of God. Now that David also in serving the Will of God, acted as a believer, is evident from Heb. 11. 32, 33. What shall I (*what need is there that I should*)

should) say more ? for the time would fail me to speak of *Gideon*, &c. and of *David* also, who by faith wrought righteousness, &c. so that *David* also as a believer doing the Will of God, went to Heaven.

2. As it appears by the testimony that God hath born to the persons gone to heaven, so also by the testimony God beares against persons that are gone, and are to goe to hell ; as in the verse following the Text, *Depart from me ye Workers of iniquity*. And so again, *Luke 13. 27. Depart from me all ye that work iniquity* ; yea, yet again, *Mat. 25. 41. Depart from me ye cursed into everlasting fire* ; Why ? For *I was an hungred, and ye gave me no meat, &c.* that is, ye did not mine or my Fathers Will. Now how comes this to passe that men are workers of iniquity ? but from unbelief, as by comparing a few Texts will easily appear, *Eph. 2. 2. You* * As good were dead in trespasses and sins, wherein works ye walked, according to the Prince of spring the power of the air, that is, according from faith, to his will, who still worketh in the children of disobedience, the word is of unbelief, so bad workes spring from unbelief ; * their disobedience was of unbelief ; and indeed unbeliever is as com- belief.

prehensivē a word, as *workers of iniquity*, therefore its said of them that doe not Gods Will, *Luke. 12. 46.* He will appoint them their portion with unbelievers; and who were they that entred not into rest, but them that believed not? so we see that they could not enter in because of unbelief, *Heb. 3. 18, 19* by reason of which unbelief, they were workers of iniquity. Hence we have these solemn cautions given us, *Heb. 3. 12.* Take heed brethren, lest there be in any of you an *evil heart of unbelief*, to depart from the living God; and again, *Heb. 4: 1, 2* let us therefore fear, lest a promise being left of entring in, any of you should come short, *viz. through unbelief*, as *is ver. 11.* Let us labour therefore to enter into rest, lest any man fall, after the same example of *unbelief*. So then you see, beloved, that they that were admitted, did believingly do the will of God, and they that are to be shut out, are such as doe from unbelief work iniquity, or not do the will of God.

3. It further appeares by this, that there can be no acts of grace proved powerful and saving, but by doing the will of God. For of knowledge its said, 1

John

2. 4. He that saith I know him, and keepeth not his Commandments, is a lyar and the truth is not in him; viz. the, truth of that knowledge which he pretends to for the saving of his soul. And as for love, the Apostle is no lesse expresse, in 1 John 5. 3. This is the love of God, that we keep his Commandments, and his Commandments are not grievous. The like might be said of the rest, as of faith, &c. above mentioned in the opening of the Point.

Well then, you see that no man hath any ground to expect entrance into the Kingdome of Heaven that doth not doe the will of God, that doth not walk with God in faith & obedience, or in the obedience of faith. If therefore any should suppose that they may marry *the Rachel of Heaven*, without their serving the will of their Father, and before they have married *the Leah of obedience*, let them know, for God will tell them, as *Laban* did *Jacob*, *Non est mos loci*, 'Tis not the custom of the Country to marry the younger before the elder. But if this that hath been said, should not be thought sufficient, but you will needs yet have further witness, proof, and evidence of this

this truth, I will give you *the Scripture-demonstrations of it.*

I. No man can enter into the Kingdome of Heaven, but he for whom it is prepared; Now its prepared for none but them that do the will of God: Therefore none but they can enter. Both these Propositions are asserted by Christ himself. The *major* is laid downe in *Mat. 20. 23.* saith he, to sit at my right hand, and on my left hand, (*in the Kingdome, as she prayed before*) is not mine to give (*to any*) but for whom it is prepared of my Father. The *Kingdom of Heaven* is no common Inne, 'tis not a receptacle for all, but a *peculiar place for a peculiar people*; and who they are, the *minor* or second Proposition tells us, none but they that do the will of God, and this Christ himself tells us also, *Mat. 25. 34.* Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the Kingdome prepared for you, *viz.* you, who did my Fathers will, who fed me when I was hungry, clothed me when I was naked, &c. which (*as the Apostle James saith, James 1. 27.*) is pure Religion, and undefiled before God the Father.

2. *A second demonstration is this.* None can enter the Kingdome of Heaven, but they who are prepared for it; and none are such but they who doe the will of God (*in the sense explain'd.*) Heaven is not only prepared for them, but they are also prepared for Heaven; and the truth of it is, *This world is but a purgatory for men*, that they may here be purified and refined, and thereby be put into a capacity (*as Hester was in another case*) to enter into the Kingdome of God, for no unclean thing can enter there. And that we must be made meet to be partakers before we partake, is clear from Col. 1. 12. where the Apostle exhorts them (*having pray'd*) that they might give thanks to the Father, who had made them meet to be partakers of the inheritance of the Saints in light, *who had fitted them for the Kingdome of Heaven*, for that's the inheritance of the Saints in light; and, how that was done, he tells us in verse 13. by delivering us from the power of darknesse, into the Kingdome of his dear Son; a man must be in the Kingdome of the Son, which is the Kingdome of Heaven on Earth, and be thereby fitted for, before he can be admitted into

into the Kingdom of God, and this Translation is no other but the fixing us by enabling us to do the Will of God; for the Kingdome of Christ is opposed to being under the power of Satan, and therefore must carry in it a sense contrary to it. Now when we were under that power, we were led by him at his will, as *Eph. 2. 3.* We were at his beck and bidding, his will was our Law, therefore to be Translated from thence into the Kingdome of Christ, can denote no less then our obedience to him, or our doing his Will, Whereby we are made meet to be partakers, &c.

3. *A third demonstration is this.* None can enter into the Kingdome of Heaven, but they to whom its promised; They that have no promise can expect no performance. Now it is promised to none but such as doe the will of God. Hath not (saith the Apostle) *James. 2. 5.* God chosen the poor of the world, rich in faith and heires of the (or as the Margin hath it, of that) Kingdome, which he hath promised to them that love him; * and who they are we are told before, such as keep his Commandments, and to whom the keeping of his Command-

* Love is
the fulfil-
ling of
the Law

ments

The Way to true Happiness. 27

ments, or the doing of his will is not grievous.

4. *A fourth demonstration is this.* None but the friends of God shall inherit the Kingdome of God, as for his enemies that would not that he should * reign over them, they shall never reign with him; No, *saieth he*, bring them forth and slay them before my face; *Christ will see execution done upon his enemies*, but his friends, they and none but they shall inherit the Kingdome. *Abraham was Gods friend*, and Paradise it self is called *Abrahams bosome*, and the state of our glory in one part of it is this, we shall sit down with *Abraham the friend of God*, (with *Isaac and Jacob*, and the rest of the friends of God) in his Kingdome. But *who are his friends then*? that *Christ will tell us*, *Matth. 12. 20.* Who-
soever shall doe the will of my Father which is in Heaven, or (as *Mark renders it*) the Will of God; or (as *Luke hath it*) who hear the Word of God and doe it, (which are all parallel expressions) the same is my brother and sister and mother, my nearest and dearest friends. Yet a more (if a more) pregnant place may be produced, *Iohn 15. 14.* where *Christ*
saith

* Their
enmity is
seen in a
non-sub-
jection to
the Law
of God.
Rom. 8. 7.

38 The Way to true Happiness.

saith to his disciples, *Ye are my friends*, if ye doe whatsoever I command you, so then none but friends can enter, and none are friends but such as doe his Will.

* If a man
be not
new born,
he had
been good
for him he
had not
been
born

A fifth demonstration is this. None shall enter into the Kingdome of Heaven, but them that are * borne again, and none are borne againe, but such as the Text mentions, *the Scripture is expresse in both these*. The Proposition is laid down by Christ himselfe, John 3. 3. *with a double verily*; Verily, verily, of most certain and undoubted truth, I say unto thee, except a man be borne again, or from above, or (as elsewhere) of God, he cannot see (which is expounded, v. 5. *unless he be borne of water and the spirit, he cannot enter into*) the Kingdome of God. Now there are none borne of God, but this is their character, 1 John 2. 29. *You know that every one that's borne of him doth righteousness*; and again, 1 John. 3. *Whosoever is borne of God doth not commit sin, because he is born of God*; that is, he doth not live in sin, is not under the dominion or command of sinne, sin doth not reign in him, that he should obey it in the lusts or wills thereof.

4. *The sixth and last demonstration is this. None can enter into the Kingdom of Heaven, but holy ones; for saith the text, Heb. 12. 14. Without Holiness no man shall see God; now what is holiness, but doing the will of God? This is the will of God, even our sanctification; and He that hath this hope, viz. of glory in the Kingdom of Heaven; purifies himself as God is pure.*

Thus (*I think*) I have fully proved and demonstrated this to be the truth of God according to the Scriptures, *that they and none but they shall enter into the Kingdom of Heaven, who do the will of God. That is, that do believe in the Lord Jesus Christ, and bring forth the obedience of faith.*

But happily there may be this question moved, if it be thus, *Who then can be saved?* When Christ had said that it was hard, (and it is no less hard unto this day) for a rich man to enter into the Kingdom of God, *They have so much bag and baggage, as the Camel hath the bunch on his back;* they said, *Who then can be saved?* the Answer was given; and is now, *That which is impossible with men, is possible, yea, very feasible with God.* But
to

39. *The 7th way to true happiness.*

to this let me more distinctly lay down these few Positions.

1. *That all satisfying and all meriting work is done;* 'tis all already done to our hands by the Lord Jesus Christ, who offered up himself once for all, and needeth not again to be offered up. In burnt offering and sacrifices for sin, which are offered by the Law, thou hadst no pleasure, no content, no satisfaction; therefore thou wouldst not have them any longer, with Christ to the Father; but a body thou hast prepared me; then said I, Lo, I come to do thy will; by which will, viz. done and accomplish'd by him, we are * sanctified, by the offering of the body of Jesus Christ once for all, Heb. 10. Now its great consolation to us, we are not to make a purchase by our doing the Will of God, we are not to obey, and paying a price for our inheritance, that is done already, and by faith we doe but receive; and by obedience walk worthy of (or answerable to) the Kingdome and glory, whereunto we are called by our Lord Jesus Christ in the Gospel.

2. *Doing the Will of God here,* if you take it for works only, is not that whereby we are justified, but that which doth

justify

* Freed from sin, and consecrated to the service of God.

Justifie that we are justified, and by which our faith is made perfect, as the Apostle saith concerning Abraham, James 2. 21. 'Tis not that which doth give us our title to Heaven, but doth prove that we have a little given us.

3. As to such things as we would do, but cannot, God will accept the will for the deed, provided we be as willing to do as to will the deed. Thus Abraham is said to have offered up his Son, because he was willing to do it. And this is the consolation the Apostle had, when to will was present with him, but to doe he had no power; that with his minde he did serve the Law or the Will of God, Rom.

The Saints cannot do the things that they would, because the flesh lusth against the Spirit, Gal. 5. 17. And in such a case Christ doth excuse his disciples with this, The Spirit indeed, (mark that, the spirit indeed) is willing, but the flesh is weak. Matth. 26. 41. and upon this account 'tis, that Christ tells his Father, John. 17. 6 that his disciples had kept his word though they failed very often, because their heart was to it.

4. By doing the Will of God here is not to be understood such an exactness as will
not

not dispense with any failings, that if
 man fall short in any thing he should
 perish and be undone, according to that
 the Law, cursed be he that confirmeth
 not all the words of this Law to do them.
Deut. 27: 26. or as the Apostle quotes it
Gal. 3: 10. Cursed be every one that con-
 tinueth not in all things which are writ-
 ten in the book of the Law to do them.
For from this rigour and curse we are freed
by Christ Jesus, he being made a curse
for us, Gal. 3. 13. But that which is re-
 quired of us hereby, is a continual care
 of doing, and making it our business
 to do the will of God; as I make appea-
 rance; *Mat. 7: 13.* saith Christ, Enter
 at the strait gate: I, its soon said, enter
 in; but what is the meaning? why, *Luke*
(as I said before) expounds it thus, Strive
 to enter in at the strait gate, so that striv-
 ing is put for entering, because such shall
 enter; and the Apostle Peter with respect
 to this Kingdome, expresseth the duty of
 giving all diligence, *2 Pet. 1. 11.* Where-
 fore the rather, Brethren; give diligence
 to make your calling and election sure
 for if ye doe these things ye shall never
 fall, but an entrance shall be ministered
 to you abundantly, into the everlasting

Redeemer of our Lord and Saviour Jesus Christ.

5. I adde this, *that so such God hath promised assistance* so that though the work be too hard for us, yet through Christ strengthening us, we may be able to doe all these things; and therefore *Phil. 2. 12, 13.* when the Apostle had said, *Work out your salvation with fear and trembling. He presently addes by way of encouragement, God worketh in you both to will and to doe. God will not be wanting to us, if we be not wanting to our selves; God will blesse the diligent hand. And this shall suffice for the doctrinal part.*

I come now to the Application; And here there are three words or heads that I have to speak to; and by the way having spoken of three words, let me take off an unjust blame often laid on Ministers, for saying they have but a word, or a word or two more; one word in Scripture-house is put for one head. The ten Commandments are called but ten words. God saith these ten words saying, See they are more then ten words, but no more in this sense, they are ten heads of things; therefore let none shew their folly here-

G after

34 The Way to true Happiness.

after in laughing at the Ministers saying
but a word more, though he speak ma-
ny.

These then are the three words
heads, which I have to speak unto,

1. Information.
2. Examination.
3. Exhortation.

The first is information, and that
these several truths: The first Corrolla-
ry, Inference or Deduction, (*call it what
you will*) from hence is this, *That*
few will go to Heaven. This very doctrine
which I have handled, was preach'd
Christ upon this Query; there was he
said unto him, *Luke 13. 23. Are there
that shall be saved?* and he said by
of answer, *Strive to enter; for many shall
seek, and shall not be able: and it is
every one that saith, Lord, Lord that
shall enter Heaven, but he that doth the
will of my Father; whence I infer (*as
Christ grants*) that there are but few
very few will goe to Heaven. *I beseech
you, beloved, look about you, and lay
your heart, it is no such common thing
to be saved as the world thinks for. Read
but a few Scriptures, and judge
whether many or few will be**

ved, * I mean in comparison of them that Only one
 will be damned; in 1 Cor. 6. 9, 10. saith ground
 he, Know ye not, that the unrighteous of four
 shall not inherit the Kingdome of God? brought
 the unrighteous, that's a large word, who forth fruit
 are they? why, be not deceiv'd, neither to salva-
 fornicators; and are none of you such? tion. And
 nor idolaters, nor adulterers; and are how few
 none of you such? nor effeminate, nor a- of the old
 busers of themselves with mankind, world,
 nor thieves, nor covetous; and are none when
 of you such? no, nor drunkards, saith he; the flood
 and are none of you such? nor revilers, nor came?
 extortioners, and are none of you such? how few
 be not deceived, none of these, no, not of Sodom,
 a man of these, thus living and thus dying, when hell
 shall inherit the Kingdome of God: sad! came from
 Lord what will become of this sinful world! heaven?
 If we should go throughout this City, and
 separate the fore-named sinners; alas I
 how few would remain to be saved! See
 another place, Gal. 5. 19, &c. Now the
 works of the flesh are manifest, which
 are adultery; fornication, uncleanness,
 lasciviousnesse, idolatry, witchcraft, ha-
 tred, variance, emulation, wrath, strife,
 seditious, heresies, envyings, murders,
 drunkennesse, revellings; and such like;
 Dost not the whole world almost lie in some

36. *The VVay to true Happiness.*

or other of these? is not this the fruit it brings forth? Well, what will become of them? The Apostle tells us, v. 21. Of the which I tell you, as I have told you in time past, that they which doe such things shall not; no, *they shall not*, enter into the Kingdome of God. Beloved, what doe we think will become of us? are these things to us but as a tale that is told? how dare we say that we believe these Scriptures, and yet walk in these sins? *If men did believe that sin were a soul-damning thing, would men be so prodigal to sin away their souls to hell?* Doe men love themselves no better then to damn themselves? Be not deceived, the Scripture is true, and will be found true in the day of Judgement, and what will poor sinners doe in that day? See yet again, Eph. 5. 5. For this ye know, that no whoremonger, nor unclean person, nor covetous (what, *mark I beseech you*, what bouts the Scripture hath at the covetous man, he is alwayes reckoned up amongst the worst of sinners, even such as) shall have no inheritrance in the Kingdome of Christ or of God; *Let no man then deceive you with vain words*, for because of these things cometh the wrath of God

God upon the children of disobedience or unbelief. But now to leave the rabble and common sort of sinners in the world, and look a little more into the refined sort of men, * The professing * *Ye that* world, *and how little is that ?* and among *say, Lord,* Professors separate them that have but a *Lord.* forme of Godlinesse, and deny the power of it, holding the truth of God in unrighteousness, and them that do in words confesse him, and in works deny him; separate the formalists and the hypocrites, *and then judge, if there be not few that shall be saved.* Me thinks, beloved, it might make our hearts to ake within us, and 'tis strange that our countenances are not changed, that our faces do not gather palenesse, that our thoughts are not troubled, (like *Belsazzars*) so that the joynts of our loines were loosed, and our knees smote one against another, when we hear how few are like to go to Heaven; *None but they that do the will of God.* And Lord, good Lord, how few are they? But

2. If it be so, then certainly 'tis mens great concernment to do the will of God, to believe and live the Gospel-truths, unless men think it an indifferent thing.

38 The Way to true Happiness.

whether they goe to Heaven or hell, whether their soules be saved or damned. *Let us up and be doing, lest we be undone.* And if we have hitherto but complemented with God, and said, I goe Sir, but have not gone, *Let us undoe what evil we have done, and doe what duty we have neglected, by *repenting of both.* for he that repents that he had not done, is said to do his Fathers Will, *Matth. 21. 31:* that is, when the repentance is such, as is not only for, but from dead works, and brings forth fruit, viz. amendment of life, serving God out of choice, and doing his will with pleasure: *If Gods Will be not done, we shall be undone.* Christ tells us plainly, that unlesse our righteousness, (*our practicall righteousness*) exceed the righteousness of the Scribes and Pharisees, we shall in no case, (*mark that*) in no case enter into the Kingdome of Heaven; *Matth. 5. 20.* And yet these men had beautiful out-sides, they did outwardly appear righteous unto men, yea, so righteous, that it was an ordinary saying among the Jews, *that if but two men went to Heaven, the one would be a Scribe, the other a Pharisee.* Paul was a Pharisee, and touching the Law blamelesse;

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lesse, yet would not be found in that righteousness for all the world; was but dung to him; his whole soul went after this, to be found in Christ Jesus, and to have that righteousness which is through the faith of Christ, the righteousness which is of God by faith, *Phil. 3.* And mark, what influence this had upon his practice; such, as that he could propose it to all men for an example; for, saith he *Our conversation is in Heaven, v. 20.* He lived in this world as a man of another world: and therefore when he was ready to be offered, and the time of his departure was at hand, he could triumph in this, that he had fought a good fight, finished his course, kept the faith; And (saith he) henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day. *O the joy, and peace, and hope that riseth hence?* Of what concernment is it then to mens present and future peace and happiness to do the Will of God? But I may not enlarge too much; I will proceed to

A third inference, which is this, that if it be so, that they and none but they, &c. This certainly 'tis another guesse mat-

40 *The Way to true Happiness.*

not and business as to be a Christian, whereas do usually think of. It is not he that talks of God, but he that walks with God; that is the Christian. Alas, my Beloved, 'tis an easie thing to take up a name, and make a Profession, *to be of this or that opinion, to unite ones self to this or that, or th^e other way of worship and discipline, to be of this or that forme, (as ye call it) this is easie, but where is the Christian all this while ? Our blessed Saviour tells us plainly, that it will cost a man something more then all this to be a Christian, 'tis not enough to say, Lord, Lord; the whole frame and constitution of man must be altered; the's self to be denied, world to be crucified, flesh to be mortified, sin to be subdued, the Will of God to be obeyed, *And is all this a small matter ?* Religion is no idle speculation, nor a bare Profession, a form of Godlinesse, a round of duties, but the life of Religion lies in living it, in bringing the whole (inward and outward) man to the obedience of God; *Godlinesse is God-likenesse.* And certainly there cannot be a greater derogation to God and the Gospel, nothing can more reflect upon God, then for men to take his Name*

Name in vaine, as they doe when they take his Name into their mouth, and depart not from iniquity. *The Christian is not without* the putting off the old man which is corrupt, according to deceitful lusts, the being renewed in the spirit of a mans minde, and putting on the new man, which according to God is created in righteousness and true holiness. *External Reformation, without internal Renovation, will never partake of salvation.*

4. If this be so, what need then doe we stand in of Jesus Christ, 1. *That we may doe.* 2. *After we have done, (as we can) the Will of God.*

1. What need do we stand in of Jesus Christ, that we may do the Will of God?

For Without him we can do nothing, as he himself tells us, John 15. 5. To be a sinner, and to be without strength, are phrases of one and the same signification, as appeares by comparing Rom. 5. v. 6. with v. 8. The same Apostle that told us he could by Christ strengthening him doe all things, Phil. 4. 13. tells us also in 2 Cor. 3. 5. Not that we are sufficient of our selves, (and he doubles it) as of our selves to think (much lesse to do)

** In him
is our
strength,
and from
him.*

any

42 *The Way to true Happiness.*

* We are
made
willing
in the day
of his
power;
we can-
not pray,
unlesse
the Spirit
help our
infirmi-
ties.

any thing but our sufficiency of God.
Oh what need is there then of Christ Je-
sus, to enlighten and enliven, to quicken
and strengthen us, that we be able to
doe his Will? When the Apostle had
prayed, *Col. 1. 10.* that they might walk
worthy of God to all well-pleasing, he
prayed *v. 11* in relation therunto, that they
might be strengthened with all might
according to his glorious power, * *viz.*
that whereby he is able to subdue all
things unto himselfe, and that whereby
he raised Christ from the dead, as the
prayer is, *Heb. 13. 20, 21.* Now the God
of Peace, that brought again from the
dead the Lord Jesus, *make you perfect in
every good work to do his Will*; working
in you that which is well-pleasing in his
sight. *Tis a good rule that of Luther,
We must alwayes observe God command-
ing us, with an eye to Christ; *Serva
mandata, scilicet in Christo*; Keep the Com-
mands or do my Will, *viz.* in Christ, or
by Christ, for without him we can doe
nothing.

2. We doe not only need Christ that
we may doe, but we need Christ also when
we have done the Will of God; we have
need not only of patience, but of Christ
that

that after we have done the Will of God, we may inherit the Promise; for, my beloved, we are but unprofitable servants, when we have done our duty, *because we have done but our duty*; but alas, how much more then are we unprofitable? *seeing we have not done our duty!* And if we sin, *what think you*, have we not need of an Advocate with the Father, and such an one as, yea, the very Jesus Christ the righteous? who is the propitiation for our sins. I think and am confident, (*Let men talk at what rate they please*) that when the best in the world come to die, they will say with the great Cardinal, *Tutus est*, 'Tis safer to ground our hopes upon what Christ hath done and suffered, then upon what we have done; for alas, our all is too little, our best is too bad, our most perfect obedience is too imperfect to rely upon? yea, I adde, that 'tis the will of God we should do so, as is evident from 1 John 2. 1, 2. Yet.

3. I infer this, without derogation from, or contradiction to the former, That Christs doing the Will of God doth not exclude our (*or exempt us from*) doing the Will of God, Though he have one

44 *The way to true Happiness.*

¶ To
the same
ends.

done the Will of God, yet we also are to
doe the Will of God, *though not to the*
(same ends. * Far be it from me to under-
value what Christ hath done and suffer-
ed; I must live by it, if I live for ever;
but yet (beloved) I say this, God for-
bid, far be it from us, let it not, it must
not by any means be, that any should
think, that the obedience of Christ doth
free us from obedience; *nay, it strongly*
engagetb us therunto. I come to do thy
Will, saith he, and by that Will we are
sanctified, of which he speaks, *John 17.*
19. after this manner. For their sakes I
sanctifie my self, that they also may be
truly sanctified, *ἐν ἀληθείᾳ* being as much
as *ἀληθῶς*, sanctified in truth, or as we
read it, by the truth.

Shall we then live in sin, because Christ
hath died for sin? because Christ hath
fulfilled the righteousness of the Law,
and delivered us from, by putting an end
to righteousness by the works of the Law,
shall we neglect to do righteous works?
did Christ doe his Fathers Will, that we
might doe our own? that we might live
as we list? *God forbid;* be not deceived,
notwithstanding what Christ hath done,
we may goe to hell if we be found work-
en

acts of iniquity. Are not we his Workmanship created (*that is, new created*) unto good works? Is not he that is of God made to us righteousness, made sanctification and redemption from all iniquity? Can we think that he will take our sins from us, and not take us from our sins? *Beloved*, let me tell you, Christ died as much to sanctifie, as he did to save you, yea, to sanctifie, that he might save you. *Christ doth not only deliver his People from eternal condemnation, but he delivers them also from a sinful conversation, and to this end that he may deliver them from eternal condemnation.* This is the blessing with which he is sent to bless you, to turn you away from your iniquity. The same grace that hath appeared bringing salvation, doth also teach us, *Titus 2:* to deny ungodliness and worldly lusts, and live godly, righteously and soberly in this present world; and where grace teaching is not learned, grace's salvation will not be bestowed. Why not? why, because he gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works. These things hath the Apostle in the Name of
our

our Lord and Saviour charged me, as
 will answer it at his appearing, to speak,
 exhort, and rebuke with all authority;
 and if any man despise it, at his peril be
 it; *He will one day finde that it did con-
 cern him.* Let me then tell you again
 that he is become the Author of eternal
 salvation to them, and only to them that
 obey him, *Heb. 5. 9.* Though he be the
 Saviour of all, yet the special salvation
 is to them that believe, *1 Tim. 4. 10.* And
 these things (saith he) command and
 teach. *In a word, to make short of it.*
 Though Christs satisfaction, not our san-
 ctification, be the ground of our justifi-
 cation, yet whereever he is justification
 he is sanctification also, or else there could
 be no salvation; for as I told you before
 I tell you still, *without holiness no man
 shall see God.* I beseech you to consider
 it.

6. *A sixth Information is this,* (which
 should have put in before,) if Gods Will
 must, then our will must not be done;
 the doing of Gods Will implies the de-
 nyng of our own; Christ came to doe
 not his own Will, but his Fathers, *John 6. 38.*
not only his own; but we must not at
 doe ours, but all as Gods. Man should

not lean to his own understanding, but in all his wayes acknowledge him; in the things of this life we may not confer with flesh and blood, not with our own Wills, nor doe any thing because 'tis our, but because 'tis the Will of God. What-ever you doe, saith the Apostle, 1 Cor. 10. 31. from the highest duty of grace to the lowest of nature, whether you hear, pray, buy, sell, eat or drink, doe all, not onely one or two thing, or one or two kinds of things, but all to the glory of God, that is, to please God, which is, when his Will is done. Go to now then, ye that say, as James 4. 13, &c. To day, or to morrow we will go into such a City, whereas ye should say, for ye ought to say, *If the Lord will*, we shall live and doe this or that. Wo to them that say, *Psalm. 12.* With our tongue we will prevail, our lips are our own, who is Lord over us? *Alas, poor Soules!* you are not your own, your souls are not yours, your bodies are not yours, they are bought with a price, and therefore 'tis not self-will, but Gods will that you and they are to obey, 1 Cor. 6. 19, 20: *Man must not make his own will, But Gods Will his Counsellour and his Rule.* Doe nothing

nothing but by leave and approbation,
when therefore they stand in competi-
on, we should tell temptations and cor-
ruptions, *'Tis Gods Will that I should not
doe mine own will:* The great strife be-
tween God and man is about the Will,
and men are enemies to God, because
they cannot have their wills; but alas
we see, that if our will be done, Gods
will not, and then wo unto us, for we re-
ward evil to our own souls.

7. If it be so, that they and none but
they which doe the Will of God shall in-
herit the Kingdome of Heaven, how sad
their will is to with them that die in their
sin, that goe out of the world, as having
done nothing in it but wrought iniquity,
*O the daleful, dismal condition of sinners at
the last day!* when they shall hear their
doom, Depart from me ye cursed into
everlasting fire, prepared for the Devil
and his angels. *O that the hearing of it
may prevent the hearing of it here-
after!* Will it not be sad to be turned in-
to hell with loads of wrath & vengeance
upon your backs? for what have you, ye
workers of iniquity, treasur'd up, but wrath
against the day of wrath? you shall have
your portion with hypocrites, and be

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born in pieces, and none to deliver, have
your dwelling with everlasting burnings;
where there will be nothing but weeping,
and wailing, and gnashing of teeth. Con-
sider this, ye workers of iniquity, and
list the Son, lest his wrath be kindled,
and ye perish everlastingly. Oh that sin-
ners would but lend their ears, and li-
sten at the hole, the mouth of the bot-
tomless pit * there they might hear Di-
vers crying out, I am tormented in this
flame, and have not so much as one little
drop of water to cool my tongue; there
they may hear poor damned souls, cur-
sing themselves for their madness, that
for the pleasures of sin, (*which are but for
a moment*) they should lose the pleasures
of Heaven, and be under the torments of
hell, which are for evermore. Alas! 'tis
not for expressions to express the un-
speakable, *the unconceivable miseries*,
which the fearful and unbelieving, which
the workers of iniquity will be in, when
they shall be cast into, and have their
part in the lake, which burneth with fire
and brimstone, where they shall be tor-
mented day and night for ever and ever.
This is the second death, Rev. 20. 10, with
21. 8. Oh that men would heare and
fear, and do no more so wickedly!

* They might hear sinners crying like Cardinal Woolsey, Oh, if we had but taken as much care to please God, as we did to please our own and other men's lusts, he would not have left us to this; both shame and endless misery:

8: And lastly, if it be so, how happy shall

50 *The Way to true Happiness.*

they be, who when their Lord cometh, shall be found doing the Will of God. Well doing will meet with a Well-done good and faithful servant, enter thou into the joy of thy Lord. Saints are called to Gods Kingdome and Glory here, and called upon to walk worthy of, answerable to, or becoming that Kingdome; and when they have thus walked with God, they shall be called into the Kingdome and Glory; they shall heare the joyfull sound, saying, Come ye blessed of my Father, inherit the Kingdome prepared for you; they shall then sit downe with Abraham, Isaac, and Jacob, at the wedding dinner, which is yet to be kept in Heaven, when all the Saints come together. Oh, what a glorious and blessed time will that be, when they that are now laugh't at, and scorned for being so precise, for doing the Will of God, shall then be crowned with everlasting glory! Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not; now indeed too too many say in works and in their hearts, *not in Words*, 'Tis in vain to serve God, what profit is there that we keep his ordinances? the proud are happy, &c. But behold, the day cometh that shall burne

like an Oven, and all the proud, and all that doe wickedly shall be as stubble; but a book of remembrance is written before him, for them that fear the Lord, and think on his Name, and to them shall the Sun of righteousness arise with healing in his wings, and they shall be mine in that day, when I make up my Jewels, saith the Lord. Yea, the beloved of their soules, and he that loves their soules, will speak and say, *Rise up, my love, my faire one, and come away*, for lo, the Winter is past, and the raine is over and gone, the flowers appear on the earth, the time of singing is come, and the voice of the Turtle is heard in our Land, the Fig-tree putteth forth her green figs, and the vines with the tender grapes give a good smell, *Arise, my love, my fair one, and come away*. Oh, my Dove, that art in the clefts of the rock, in the secret places of the faires, let me see thy countenance, and hear thy voice; for sweet is thy voice, and thy countenance comely. Though ye have lain among the pots, yet shall ye be as the wings of a Dove covered with silver, and her feathers with yellow gold. This, *and much more then this*, shall be their glory. Indeed, eye hath not seen; nor ear heard, nor can it enter into the heart of man, to conceive the things which

52 The XV ay to true Happiness.

which God hath laid up for them that do love him.

The second word or head is for examination and self-trial, (and I could wish that this sort of catechizing were more in use;) hereby we may know whose we are, and what will become of us to all eternity, whose we are while we live, and whose we shall be, and whether we shall go when we die. This me thinks should take up mens thoughts, and possesse their reines day and night till they were in some measure assured thereof; And oh, that men would often ask their soules, whose work, whose will they doe? for hereby they may conclude what will be their eternal state. Look as men sow in the seed-time of their lives, they shall reap in the harvest of eternity. Can men expect to gather grapes of thorns, or figs of thistles? Oh no, Gal. 6. 7, 8. Be not deceiv'd, mistaking not your selves. God is not mocked, for whatsoever a man soweth, that he shall reap; he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And saith the Apostle Rom. 6. 16. Know ye not? that's strange. Know assuredly, that to whom ye yield your selves servants to obey, his servants ye are whom ye obey, whether of

unto

unto death, or of obedience unto righteousness, *that is, unto life*. He that is now thy Lord and Master, he that is now thy Sovereign and King, will then pay thy wages. 'Tis a short question, *Whose Will do you doe?* if the Will of men, verily you have your reward; if the will of sin, you shall have sinnes wages, which is (you may hear it, but how will you bear?) eternal death. Surely, men that like sins work, will never like sins wages. But if thou doe the will of God, thy wages shall be (his gift) eternal life. Well then, try (for Gods sake, and your souls sake) try your selves, for you may know whose you are and shall be.

The third word or head is for Exhortation. Let every one that names and calls upon the Name of the Lord, *as he loves his soul*, depart from iniquity; alas, if you will not depart from iniquity for Gods sake, you must, *ther's no remedy*, you must depart from God for iniquities sake? and shall iniquity be dearer to you then God and your souls? Why call you me Lord, Lord? Lets either lay aside the Name of the Lord, or our iniquity; for what hast thou to do, thou bold, impudent, daring sinner, to take Gods name into thy mouth, and hatest to be reformed?

54 *The VVay to true Happiness.*

ed? dost thou think that he will hold thee guiltlesse that takest his Name in vain? *Oh no*, he will require his Name and Glory at thy hands. Becausc God keepeth silence, dost thou think he gives consent? thinkest thou that he is such an one as thy self? *No, no*, he will reprove thee, and set thy sins in order before thy face, and ask thee how thou durst say, *Lord, Lord*, by way of Profession, Prayer, and Appeal, and yet wouldest not depart from iniquity? what wilt thou answer when he riseth up? thou wilt then stand speechlesse, as being self-condemned.

Oh, let me then beseech you to doe the Will of God; be not hearers of the Word, but doers also, lest you deceive your selves. What is it to make a Profession, and not to make good the Profession? what is it to be a Christian as far as, *if it be no further then*, a few good words will go? what is it to speak Christ fair, to say, Hail Master, and kisse him, if thou kick with the heel against him? Trust not in lying words, which cannot profit you; will ye steal, murder, commit adultery, swear falsely, burn incense to *Baal*, and walk after other gods, your belly and your covetousnesse? and come and stand before me in this house and say, *The temple of the Lord; The Temple*

of the Lord, the Temple of the Lord are these? Is this house which is called by my Name, become a den of robbers in your eyes? Behold, saith God, even I have seen it, and will require it. Good words will never engage God to be a Patron to bad works. Think ye to lean upon the Lord, and say, is not the Lord among us? behold, thou art called a Jew, and reatest in the Law, and makest thy boast of God, and knowest his Will; Behold all this, what will it come to? if thou through breaking the Law, dishonourest God, and causest his Name to be blasphemed; what wilt thou do in that day, when God shall judge thee according to this Gospel?

My beloved, let me beg you for your precious and immortal souls sake, not to trifle away these few moments of yours, on which eternity depends, but up and be doing the Will of God, that it goe well with you for ever: 'Tis said of some, 2 Kings 17. 33. That they feared the Lord, but served their own gods; but, saith the text, v. 34. They feared not God, for they do not after the Commandments which God commanded Jacob. Alas, my beloved, how often must I say it? 'tis not a forme of Godliness, 'tis not saying, H 4 Lord,

Lord, Lord ; 'tis not quaint civility, not specious morality, much lesse painted hypocrisie that will bear you out ; opinions will not passe for Religion in the day of judgement : nay, doe not think, (*as I may say*) to make Christ a Pack-horse, to lay thy sins on his shoulders, and thou in the mean time to keep them in thy bosome ; to say he hath done the Will of God, and thou carest not to do his will ? *Alas !* the losse will be your own, God will lose nothing ; as he that is wise, is wise for himself, so he that sinneth wrongeth his own soule. *Be exhorted then,* and suffer the word of exhortation, which speaketh on this wise, Doe the Will of God, surrender, resigne yourselves to him, as ever you expect to enter into the Kingdome of Heaven.

There are these two *provoking* Arguments from the text: 1. It is for no less then a Kingdome, yea, *for no less then the Kingdome of Heaven*, and is that worth nothing ? The Gospel is called the Gospel of the Kingdome, *Matth. 4. 23.* And the Word of the Kingdome, *Matth. 13. 19.* For by it we are called to his Kingdome and glory. Shall not a Kingdome ? Shall not of all Kingdome this Kingdome be glorious in our eyes, which is the Kingdome of glory ? The Devil

Devil offered Christ (as his greatest argument of hope to prevail by) the Kingdomes of this world and their glory; but what's that to this? what's time to Eternity? what's earth to Heaven? what are visibles to invisibles? what the things of sense to things of faith? what this glory to that which is to be revealed?

We all naturally love greatnesse and glory, and can there be greater glory, or more glorious greatness then this? to be Kings to God here, Kings with God hereafter, and to reign with him more then a thousand yeares? You see what a do there is in the world (and I wish there be no evil done in the world) for Crowns, Scepters and Kingdoms; doe all the Kingdomes of the earth suffer violence, and do the violent take them by force, and shall not the Kingdome of Heaven suffer, (seeing 'tis milking to suffer) violence? Oh that the violent would take it by force! The nature of this Kingdome is to keep thee from evil, the Kingdomes of the earth are not, (I fear they are not) had without much evil. Well, will you consider this to engage you to do the Will of God? *This for a Kingdom:*

2. Consider this argument too; if you neglect

58 *The Way to true Happiness.*

neglect to day. It may be too late to morrow.
 Now or never, now or never; for what
 is your life? but as a vapour that passeth
 away. Do not you die daily? Know ye not
 that this night you may sleep the
 sleep of death? And truly, my beloved,
if you hear not God in this, God will not
hear you in that day. Many shall say in
 that day, Lord, Lord, but 'tis too late.
 See how *Luke* enlargeth this, *ch. 13. 24.*
&c. Strive, do your utmost to enter in at
 the strait gate, for many will (*lustily with*
wouldings and wishings) seek to enter,
 but shall not be able, *which he enforceth by*
the argument now in hand. When once
 the Master of the house is risen up, and
 hath shut to the door, and ye standing
 without begin to knock, saying, Lord,
 Lord, open to us; but he shall answer and
 say unto you, I know you not whence
 you are: 'Tis too late, *saith he*, there
 was a door of hope open, but now it is
 shut; *then you would not, now you shall*
not enter in. Though you cry and shoute,
 he will shut out your cries; yea, though
 you cry, Lord, Lord, your answer will be,
 I know you not.

And if you begin to plead, and say,
How, Lord, not know us? that's strange I
 not know us? why, who are you that I
 should know you? *as he saith in Matth.*

I never

The VVay to true Happiness. 59

I never knew you. No, Lord? we have eaten and drunk in thy presence, we have heard thee preach in our streets, *We were the greatist frequenters of Sermons in all the Town or Country*; and dost thou not know us? No, I proteste (*saith Christ*) I know you not. Well, in *Matthew*, they have something more to say for themselves; we have Propheesied in thy Name, yea, we have fought thy battels, and cast out devils, and in thy Name have done many wonderful works, *Is not this enough to be known by?* surely thou canst not but have taken notice, how forward we were in and for thy cause. But alas, the answer is, I never knew you; Depart, depart, I know you not.

Oh beloved, we think that now (*it may be*) we are known, eminently known, but if we be found workers of iniquity, 'twill be in vain to say, when we knock, and God sayes, who is there? why, here are they that have sat at the upper end of the world, here are famous Citizens, *Common-Council men*, yea, it may be *Aldermen* of the City of London. Alas, we shall never be known under these notions, upon these termes; 'tis not riches, nor titles of honour, (*by which men are known in the world,*) that will make a man known of God, when he comes to stand

60 *The VVay to true Happine* §1.

Stand before the Bar of his Tribunal. God will invalidate all the pleas that can be made. *If you say*, When ever saw we him an hungred, or athirst, or stranger, or naked, or in prison, or sick, and did not minister to him? *He will answer*, Depart, ye cursed; for in as much as ye did it not to one of the least of these, ye did it not to me. *If you say*, Open to us for we are Virgins, we took our lamps, and went out to meet the Bridegroom, the rest slept as wel as we, we trimm'd our lamps, and because we could not borrow, we went to buy; *Lord, Lord, open to us*: No, verily, *saieth he*, I know you not.

The day of judgement will be a dreadful day upon this account, that 'twill be *die deceptionis*, a day of deceit, not that it will deceive any, but many will finde themselves deceiv'd; *O how will men be frustrated of their expectation!* 'twill be to them, as that day was to *E-sau*, wherein *Jacob* was blessed, he came in merrily from his hunting, and said, (*without doubting of it*) blesse me my father; but 'twas too late, he sought it, yea, carefully sought it, and that with *years*, but found no place for repentance; his Father would not recall the blessing. *if men will not hear when God calls, there*

The Way to true Happiness. 61

is a time coming, when men shall call, and God will not hear. How doth Christ mourn over Jerusalem, who so long neglected her peace, that at last it was hid from her eyes? Its too late, its too late, Jerusalem. O therefore, in this day, in this your day, in this the day of your visitation; to day, while 'tis called to day, before the night of death come, and that may be this night; I say, in this day heare his voice, or else in that day he will not hear your voice, though you cry, Lord, Lord, open unto us.

For a conclusion, there are but three things which I would briefly commend to you in relation to this great work. If they and none but they shall enter into Heaven, who do the Will of God on earth, let me entreat you to study 1. *The What*, 2. *The How*, 3. *The Why* of Gods Will.

1. Study what the Will of God is, for the matters to be believed and done; Doe not rest contented in general terms, but study (from the Scriptures) what the Will of God is in particular. There is notable advice given, and as notable a promise made, *Prov. 2*: My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding, yea, if thou criest after know-

knowledge, and liftest up thy voice for understanding, if thou seekest her as silver, and searchest for her as for hid treasures, what then? why then shalt thou understand the fear of the Lord, and finde the knowledg of God; and that not only in the general, but as v. 9. then shalt thou understand righteousness, and judgment, and equity, yea * every good path.

* Observe
that, every
good
path.

Can there be a business of greater concernment to us then the saving of our souls? can we take too much pains for that end? is it not a shame that men should be more industrious to be wise for this world, then to be wise for heaven? Surely God requires diligence and delight in this work. Every verse hath a double charge, v. 1. receive and hide, v. 2. incline thine ear, and apply thine heart, v. 3. cry and lift up the voice, v. 4. seek her, and search for her, and that as for silver and gold. Ah, how do we look after silver and gold! certainly if we did but look after the Will of God, as we do after silver and gold, how rich should we be in knowledge? what treasures of wisdom would our souls be possessed of? We need not doubt it, for our Saviour hath said it, John 7. 17. If any man will do his will, he shall know the doctrine, whether it be of God: wherefore be not unwise, Eph. 5. 17, but understanding what the will of the Lord is

2. Study the *How* of the will of God, not only what is to be done, but *how it is to be done*; 'tis not enough that we do what is good, but the good we do must be well done, *his will according to his will*. The Apostle in relation to walking worthy of God to all well-pleasing, *Col. 1. 9, 10* prays, that they might be filled with the knowledge of his Will, and that *in all wisdom and spiritual understanding*, that they might know not only what to do, but how & when to do it. The Hebrews have a saying, that *Deus magis delectatur adverbis quam nominibus*; God is more delighted in adverbs than in nouns. 'Tis not so much the thing done, as the manner of doing it, its several requisite qualifications that God minds. *Not how much, but how well*. 'Tis not barely a good act, that God requires of us, but that this act be well done, lest our good be turned into evil, and our holy things into iniquity.

Thirdly and lastly, let me beseech you to study the *Why* of the Will of God, *the end of all our actions*. Why should we do the Will of God? to please him; not barely to pleasure our selves, but to please him; we should not so seek our own good and salvation in seeking God, as to serve him, merely that we may serve our selves of him; but the great thing in our eye should be that which was in Christ, not onely to do the things that please him, or only to do them so that they may be pleasing, but to do them * to please him. This *saith Paul, 2 Cor. 5. 9* is our ambition, *(so we may read it,)* that whether absent or present, *i. e. whether*

ther we live or die, we may be (we read it accept-
ed of him, I would rather read it actively.) accepta-
ble to him, which is as Paul elsewhere expresseth
it, Rom. 14.8 *Whether we live we live to him, or whe-
ther we die we die to him; whether it be life or death,
all I aim at is, that he may be magnified or glorified.*

I shal conclude all with what Christ concludes
this very discourse, v. 24. Therefore, whosoever
heareth these sayings of mine and doth them, I will
liken him to a wise man, who built his house upon a
rock; the rain descended, the floods came, the winds
blew, and they (they all) beat upon that house, fell
upon it with all their force & violence, but it fell
not, for it was founded upon a rock, even that against
which the gates of hell shal not prevaill, but every one
that heareth these sayings of mine, & doth them not,
shal be likened unto a foolish man, who built his house
upon the sand; the rain descended, the floods came,
the wind blew, & (we read it as before) beat upon
that house, but the word is not the same, nor of the like
force in signification with the former it stumbled on
that house, or only kicht at that house; & down it fell
but great was the fall thereof. I wish you better.

And that is, that now ye have heard, you may
doe the Word & Wil of God; which that you may
do & be blessed, The God of peace that brought a-
gain from the dead our Lord Jesus Christ, the great
Shepherd of the sheep, through the blood of the ever-
lasting Covenant, make you perfect in every good
work to do his Will, working in you that which is
well-pleasing in his sight, through Jesus Christ, to
whom be glory for ever & ever, Amen. Heb. 13. 20. 21.